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Mrs. Fowler

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Presented to Rev and Mrs J.O. Hochstetler
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Greentown Indiana

Historical Sketches

OF THE

NORTHWESTERN BRANCH

OF THE

Woman's Foreign Missionary Society

OF THE

Methodist Episcopal Church.

475 RIVERSIDE DR., NEW YORK 27, N. Y.

BY

FRANC BAKER.

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METHODIST
BY 2098
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TO

Mrs. David Preston,

AND ALL OTHERS WHO HAVE SET BEFORE ME

An Open Door,

THESE SKETCHES

ARE RESPECTFULLY DEDICATED.

ACKNOWLEDGMENTS.

WE herein record our obligations to the scores of persons who have furnished us some single item of information, and to the large number of friends for letters containing material from which, together with the files of the *Heathen Woman's Friend*, and the *Branch Reports*, and all other sources, we have been able to prepare these Sketches, hoping they will bring greater definiteness to the work through a better acquaintance with both the work and the workers, at home and abroad.

F. B.

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GENERAL SUMMARY.

THE Church is usually slow to obey God's marching orders and take up a new enterprise. Especially was this the case when her daughters were profoundly convinced that they ought to engage in missionary work. Thus, bishops were disturbed, missionary secretaries perplexed, editors confounded, and leading men, generally, failed to comprehend the situation. While American women were under drill in the valley of sorrow, the Woman's Union Missionary Society demonstrated the absolute need and the feasibility of sending single women as missionaries to heathen lands.

Colleges and universities had opened their doors to our young women, and when they came forth again fitted for wide, strong work somewhere, God's hand pointed to new wondrous fields all untilled, on the other side of the sea.

In the fullness of time, March 22, 1869, there was born in the missionary world, the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Grand and impressive beyond all that is yet written will be that tremendous chapter which shall unfold in heavenly story the birth and onward march, the mighty development and the momentous relation of that development to the interest, progress and salvation of the world. A task so wonderful and magnificent might fitly engage an angel's pen, for surely no power of human grasp could successfully reveal the triumphs of Christ's kingdom on the earth under this agency. Seventeen years only in existence! And what hath God wrought?

Societies were organized in many places auxiliary to the one in Boston; Milwaukee, Wisconsin, contesting the honor with Rockford, Illinois, in pioneering in the North-west, but Rockford records are proof of a seniority of three days, though notices for both organizations were read from their respective pulpits on the same Sunday. Mrs. Willing organized in Rockford, June 20, 1869, and Mrs. Hauser in Milwaukee, June 23.

In order to add to the efficient working of the general Society, secure the co-operation of Methodist women throughout the country, it was determined to divide it into districts, each district to be represented by a branch society, with headquarters in its chief city.

These Branches were organized in the following order: Philadelphia, March 3, 1870; New England and New York on the same day, March 10; The North-Western, March 17; Western, April 4; and Cincinnati, April 6. They are really so many different societies confederated under one central executive committee.

In less than a year from the time when this new work was first given to Methodist women, the North-Western Branch was organized in old Clark Street Church, Chicago, with 66 auxiliaries and 3,750 members, and comprising the States of Illinois, Michigan, Indiana and Wisconsin.

With few large cities and rich communities, with hands already full with parsonage and church building, and the fire fiend devastating the two northern States, and lighting such a flame in Chicago as to be seen all over the civilized world, yet the untrammeled zeal of the west insured a hearty welcome to this new development of Christian ef-

fort and gave it phenomenal success. During the first year all the Conferences within the territorial limits of these four States passed resolutions heartily endorsing the efforts of the women, and pledged themselves to hearty co-operation with them. In each State noble women were ready to sacrifice heavily in bringing the work before the people, but in many cases they found their way obstructed by a mountain of prejudice. Good men doubted, bigoted men denounced, pretty much all men who cared at all hindered.

The sainted Mrs. Bishop Hamline was elected the first president of the Branch, and the remarkable Mrs. Rev. Arza Brown, who offered the first prayer at the organization, one of the first vice-presidents; Mrs. Jennie F. Willing, corresponding secretary, Mrs. Virginia J. Kent, recording secretary, and Mrs. C. H. Fowler, treasurer, and an assistant corresponding secretary from each State.

At the fifth annual meeting Mrs. Governor Beveridge was elected president and served two years, living in the meantime in the executive mansion in Springfield.

Mrs. I. R. Hitt, of Evanston, Illinois, has been annually elected president for the past ten years, save in 1882, when she was relieved by Mrs. Thomas A. Hill. As a presiding officer over a deliberative body Mrs. Hitt is without a rival. She has all the prestige of having been the first president of the first Alumnæ Association in the world. Even the very word itself, alumnæ, coined by the young lady graduates, herself among them, in 1845, of the Wesleyan Female College in Ohio, the first chartered college in America to give higher education to women.

How much the Branch is indebted to those who have toiled early and late in the treasury department, whether in the care of the $5,000 in the first year, or the $41,000 in the sixteenth year, can never be known in this life. Keeping four State books, making up monthly reports for the *Friend*, quarterly reports for the executive committee, and annual reports for the Branch meetings, carefully filing every letter received, receipting, depositing and paying out large sums without security or bonds, but with so much accuracy no auditor has yet found the least discrepancy in their accounts. These labors have been shared by Mrs. C. H. Fowler, Mrs. R. F. Queal, Mrs. Emily Huntington Miller, Mrs. O. H. Horton, Mrs. Frank P. Crandon, and Mrs. David Preston, all of Illinois, except the last named, from Michigan.

Mrs. Crandon, the present treasurer, has served two terms of two years each.

Much painstaking, patient, laborious work has been performed by those who have recorded the proceedings of the annual and quarterly and bi-monthly meetings.

The first quadrennial, Mrs. Virginia Kent served as recording secretary, then Mrs. I. N. Danforth gave two years, followed by Mrs. M. B. Willard one year, and Mrs. Thomas A. Hill for two years. After this the following named gave each one year: Mrs. T. M. Eddy, Mrs. L. M. Quine, Mrs. Wm. Fawcett, Mrs. Frank M. Bristol, and Mrs. Ella P. Patten. Mrs. L. A. Calder, the present incumbent, has served two years.

Among the first women with voice or pen to espouse the

work was Mrs. J. F. Willing, whose public addresses on behalf of missions in the large cities in the land were unexcelled, moving large audiences by her cheering and earnest eloquence, and whose concise and carefully prepared summaries of the work won golden opinions from her auditors, who, when the beautiful Tokio Home was destroyed by fire, "brought from the mint of her busy brain" over $600 worth of *Diamond Dust* to help in its rebuilding, whose *Willing* hands helped to rear the walls of the Rosario Home, and where faithful and tireless labor through fourteen consecutive years as corresponding secretary conduced much towards bringing the Branch up to its present state of high prosperity, leaving the impress of her broad thought, earnest devotion, and great legislative ability upon all the work. In 1874 Mrs. Willing presided at a preliminary meeting at Chautauqua Assembly, when arrangements were made for calling a convention to organize the National Woman's Christian Temperance Union; issued the call for the Cleveland Convention, and presided over it in November of the same year.

She was succeeded by Mrs. H. M. W. Hill, a most efficient recording secretary for years, resigning that office at the earnest solicitation of the Woman's Christian Association to be their president. Mrs. Hill is a woman of literary ability, of the Warrenian type or character, a sister of Dr. Wm. F. and Bishop H. W. Warren. She is carrying forward the various departments of this rapidly growing work, conning with patience the lessons of sacrifice and obedience learned in the discharge of the duties of her office, which well nigh absorb her entire time.

During the formative period of the work, assistant corresponding secretaries were appointed for each State, viz., Mrs. Hitt for Illinois, Miss S. A. Rulison for Michigan, Mrs. Dr. Seymour for Indiana, and Mrs. Dr. Steele for Wisconsin, these in turn each having an assistant.

Early in March, 1870, Miss S. A. Rulison, now Mrs. Dr. Fish, of Flint, Michigan, received the following characteristic telegram: "Meet me at Dr. Arnold's bookstore, Detroit, Friday, P. M., at 3 o'clock; work for God awaits you. Jennie F. Willing."

Miss Rulison promptly responded, all unconscious of the future in store for her. But her varied culture, extensive general reading, knowledge of missions and of Methodism, and withal entire consecration to the Lord were to be utilized in a new departure of Christian activity. To her was given the honor of leading the Methodist women of Michigan to assume their responsibility in this work, take their place in the triumphal march, and witness the trophies of victory under the banner, "the whole wide world for Jesus." The work looked hard, she accepted it with fear, expecting criticism, ridicule, and perhaps failure, but resolved to leave all results with God and test her ability for the work. We leave the 3,000 women whom she organized into auxiliary societies during that first year to answer for the ability, but who can understand the weariness, the perplexity, the sacrifice, the heroism even, and the trial of her faith as she went up and down among the churches of this peninsula, with an occasional incursion into Indiana, "without scrip or purse," receiving only a supply for present need. After six years of such work

the state of her health compelled her resignation, and Mrs. Mary T. Lathrap who succeeded her, testifies that "Sister Rulison's patient, self-sacrificing labor had made her so much a part of the work that it was not an easy thing for any woman to take her place to the societies which had grown up under her hands."

The women in Indiana were not idle, but pushed the work vigorously, appointing in 1871 four Branch vice-presidents to aid in bringing the work more directly before the people, and in organizing auxiliaries wherever there was an open door, increasing the number of vice-presidents to seven. State meetings, while indulged in at times throughout the Branch, became a fixture for Indiana, and have gone far toward cementing a bond of union between the four conferences. The first was held in Indianapolis in March, 1873. The wife of Dr. Aaron Wood, who is the mother of missionaries, and of missionary work in Indiana, and who was present at the organization of the Branch in Chicago, taking part in that days' work subscribed for the *Heathen Woman's Friend*, obtained a written copy of the Constitution for Auxiliaries, went home and organized at Michigan city, May 11, 1870. This woman writes: "I made a tour down the Wabash to Terre Haute, took them geographically, organized eight auziliaries before I reached Indianapolis, the seat of the State Convention." October 25, 1886, she records, "Now the years creep on, time leaves its touches. Next month will bring the anniversary of my seventy-ninth birthday. My soul rejoices to see the younger women taking hold of this noble work for Christ. May Heaven's richest blessings rest on the work and the workers."

There was the same variety of experience here as in other States. When the pastors were asked to give their co-operation and sympathy in forming auxiliaries, many responded favorably, some even took hold of the matter with enthusiasm, while others too conservative for immediate action, waited for the endorsement of the General Conference, which could not be had until its session in 1872, and still were left a few to discourage and grieve by their cold indifference. One of these pioneer workers, who bore many trials for the cause, after hearing one of the leading preachers say, "This Woman's Foreign Missionary Society is only a woman's notion, and like most of women's notions will soon die of itself," made this appeal, "Let us prove this slur false! Everything in me pleads for this work. Some of our women will hold on to the death. We are in a hurry. There is need of haste. Let us take for our motto, 'The Bible in every heathen home, and every woman in our church helping to carry it there.' For Christ's sake, for the sake of heathen women, for our own sake, we must push this work forward."

It is easy now for some to say that a separate missionary society need not have been organized and that its work could even now be as well done by the parent society, that things might have been done differently, but as Dr. J. M. Thoburn says, "there is not the slightest reason to believe that any six leading men in the Church would have been able to interpret the rising conviction of their Christian sisters, if the matter had been left to the men alone." "It might do to say the leading men should have had clearer vision, or that they should have been more quick to recog-

nize the presence of a great moral movement around them; but to say that the direction of the movement itself should have been intrusted to men who did not appreciate its superlative worth, and some of whom did not hesitate to disparage it, is simply to say, that the good work should have been suppressed at the outset."

In the meantime, how fared Wisconsin's Ruth in Boaz's fields? Was this beautiful gleaner encouraged by a good many heads scattered about? or were the reapers warned that gleaners were coming, and what Boaz thought a good reason for leaving them was considered a good reason for leaving no heads?

Before the Society was organized in Boston, Mrs. I. L. Hauser, of Milwaukee, a returned missionary from India, knowing that it was to be formed, was watching the Boston papers carefully for notice of it. On a Sunday afternoon in June, 1869, seeing the account in *Zion's Herald*, took it at once to one of the sisters. "The preachers did not like it very well," she says. "The pastor in charge at Summerfield church, tried to prove that this organization was uncalled for. Bishop Ames, in the same parlor, grandly disapproved of it. The Sunday School superintendent happened to be in at the time, and he opposed the idea of such a Society with the utmost warmth and sarcasm. The preachers considered the opinion of Bishop Ames and the presiding elder, as far safer and wiser than the sentiment of a few women." This opposition only served to make this woman resolve that the Society should be a success in Milwaukee. What next? Were it not for the sequel, charity, at least, would cover their action.

In 1871, the work had grown so large that the pastor found it easy to believe that God was in it, and took an orphan in Paouri, India, to support, at $30 per year, naming her for his wife. She subsequently became a teacher in the Orphanage, and, in 1879, married a native Christian physician named for Bishop Thompson. Bishop Ames came to approve as grandly as he had disapproved. He was present many times at the Executive Committee meetings, held in Baltimore, in May, 1875, manifesting much interest in all the proceedings, and speaking cordial and encouraging words to the workers.

The Church, because of this woman's work, is richer to-day in broad, intelligent women, capable and willing to carry forward the various benevolences which, in increasing numbers, are every year committed to their charge. There has been developed an administrative ability, an acquisition and sympathy with the requirements of the Kingdom of Christ, an understanding and grasp of all moral and religious interests of great importance to the Church. The summons to this work came to those who recognized that it meant for them a wide departure from established customs, but the lessons of sacrifice and obedience learned in its duties have brought into active service some, of whom, perhaps, Jesus will not be ashamed to say: "Behold, my mother and my brethren! for whoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

Formerly, Methodist women, even, had their sphere of usefulness circumscribed by an occasional class and prayer-meeting testimony, varied by the use of their talents in

church suppers, festivals and social entertainments. Their prejudice against Society work had to be overcome and those willing to serve as officers had to first learn, and then teach the meaning of Constitution and By-laws, how best to conduct monthly and quarterly meetings, how to disseminate missionary intelligence, raise funds; how, when, and to whom to make reports; in a word, how to keep constantly before the Church, and resting upon the hearts of the women the duty and privilege of doing more to spread the Gospel of Christ in heathen homes, where none but women can take it.

It is always difficult to trace results back to causes, to settle the origin of a good thing, or to estimate rightly the product of forces, but while District Associations owe their origin to Mrs. Rev. H. F. Spencer and Miss S. A. Rulison in the fall of 1870, just so truly did one of the Michigan State secretaries, Mrs. F. D. York, work out not only a plan for "Uniform Readings," but also for the "Missionary Lesson Leaf."

These District Associations have advanced in methods and results until the acme was reached during the year 1886. Attendance upon them affords better equipment for service, and is duly improved, as in many of the districts from forty to ninety delegates can testify. At the one for Chicago District there were over 400 ladies in attendance. An excellent added feature is the children's meetings. Many of them are engaged in special work, the support of orphans, scholarships, shares in a new home, the Lansing District in Michigan, the raising of a thank-offering fund to found an Orphanage in China; and the Ionia district in

the same State, a Memorial Fund created by the payment of $1, which entitles the person to the privilege of placing their departed loved one's name on the Record, the money to be expended yearly in the support of an orphan.

There are sixty-six districts organized in the Branch, nearly as many as there are Presiding Elders' districts. Some of them hold their semi-annual meeting in connection with the Ministerial Association, while others have a part in the programme assigned them at the camp meetings and summer resorts.

The question of how to make the monthly meetings interesting began to agitate the minds of women, the gloss of novelty had passed, the force of mere emotional impulse was spent, early enthusiasm had waned and now came the testing time. The women had no definite idea of the work or the workers. They had heard or read of India and China, of Miss Thoburn, Dr. Swain and Jenny Tinsley, but even these first missionaries had no certain place or field, and Mrs. York felt sure that to increase the interest or even to continue it, the women must know something of the work, and in 1873, at one of these district meetings, proposed the plan of taking up our missionary fields one at a time as a study, learning about the people, customs, religion, etc. There was criticism, lack of sympathy, and even annoyance from the pastor, but this plan of "Uniform Readings" captured him, and he was on his feet as soon as she was through, saying: "She ought to have that published in the papers." Now, some people naturally take their place on the spectacular stage, but here was one whose way was never to push herself or her work into notoriety.

The District adopted the "plan," which was afterward presented to the Branch, and then to the General Executive Committee. In pursuance with a resolution of this committee, Mrs. Stagg of Indianapolis, a sister of Jennie Tinsley Waugh, published, in 1876, in the December *Friend*, a list of works to be consulted concerning that strange, weird land of the Orient, India; its geography, climate, productions and the manners and customs of the people, which was the beginning of what has come to be popularly known as the "Uniform Readings."

There are certain periods in human history when communities, as well as individuals, become impressed with duties and obligations that seem to lead into new channels of thought and a new course of action. This is especially noticeable in "religious thought and action." One person may get an impression and think he is the only person whose mind had run in that direction. As soon as he communicates his thoughts to some friend or neighbor, that person will most likely tell him that he had been thinking of the same thing. This has often been illustrated by the simultaneous discoveries of great truths in science and mechanics, but more especially in religious movements, and while others may have been thinking in the same channel, the proposition of Conference instead of State Secretaries was first made by Mrs. York. It grew out of the election of a successor to Miss Rulison, in 1876. Mrs. York, her assistant for two years, and Mrs. Mary T. Lathrap, the efficient Corresponding Secretary for Albion District for several years, being the candidates, and the friends of neither willing to give up their choice, at length Mrs. York

proposed to divide the work between them by electing Conference Secretaries. This was received with pleasure, but could they do it? Mrs. Willing, the umpire, was called. She decided very promptly that it could not be done. Nevertheless, it was done the very next year, viz., in 1877.

A decade passed and again was Mrs. York perplexed over the same question that resulted in the "Uniform Readings," success seeming largely to depend in keeping up the monthly meetings, which many of the women found a difficult task. The "plan" was good, but in working it many difficulties appeared. Reference was made to books found only in large libraries, essays were to be prepared and maps drawn, which could only be done by literary people. In 1883, she proposed and matured a plan of providing the auxiliaries with "Missionary Lesson Leaves" monthly, Miss Rulison becoming editor and publisher, with the belief that their use would encourage research and thought on the topics presented. The first number was prepared for August, the subject, Italy, in unison with the "Uniform Readings." The selection of a hymn and Scripture reading is given and then follows a responsive exercise for the President and the Auxilliary. The wisdom of the conception of Mrs. York, together with its development by Miss Rulison, the "Missionary Cyclopedia" as she is aptly designated, may be realized by their unprecedented circulation, reaching, on their merit alone, over 15,000 copies to regular subscribers in their fourth year. An edition of 20,000 is published monthly to supply the demand for samples and extra orders. They are found in thirty of the States and Territories, and in the District of Columbia,

also in China and Bulgaria. Other denominations, appreciating a good thing, are also making use of them, a sufficient number at one time being ordered for the Woman's Anniversary at a Presbyterian Synod in Indiana. They gained the recognition and endorsement of the General Executive meeting in Providence, Rhode Island, in 1886.

"The men who shovel the gravel to make the road-beds for America's railroads, and the girls who wash America's dishes, build also America's cathedrals," and Methodist women looking on, shouted back to their Church, "Two cents a week from every member and a prayer," Mrs. Rev. A. Knappen, of Michigan, leading the chorus.

"Two cents a week," the Master asks
At every loving daughter's hands;
"Two cents a week" to teach His Word
And tell His love in foreign lands.

* * * * * * *

"Two cents a week" to see aloft
The banner of our God unfurled;
"Two cents a week" to send the note
Of full salvation round the world.

This little mite system became the chief method of work, aggregating, during the sixteen years, nearly $285,000, while over $20,000 has come through bequests. About $600 has been received from the sale of photographs, and $10,000 for the Medical Educational Fund.

During the years 1884, 1885 and 1886, $2,308.15 was raised toward the Zenana Paper Fund.

The *Mite-Box*,—"the dear little cube of crystallized benevolence,—the Ruth in our family who gleans the neglected fragments in Boaz's fields," has been so mighty in

winning the mites, that, in the past nine years, $8,686.15 has been gleaned by this unpretentious means for the foreign work.

In 1883, at the annual meeting in Madison, Wisconsin, Mrs. Lathrap moved that the anniversary day be observed as a day of prayer and praise and thank-offering throughout the Branch. So marked was the success attending the first Thank Offering Day held on the fourteenth anniversary of the Branch, March 17, 1884, that it has been made a permanent institution; $3,500 were brought into the treasury to be applied on the West China work, which sum has not very materially varied during the four years, reaching, however, $4,135.51 in 1886, but what valuation can be placed upon the prayer and praise accompanying these gifts.

When it was determined to provide a Home for Friendless Women in Lucknow, Miss Blackmar made this appeal: "Be quick, don't wait for legal measures," and Mrs. Pilcher, of Jackson, casting about for special work, adopted this, and raised, in 1883 and 1884, the sum of $78, besides filling orders for work done by the women in the Home, amounting to $20 or more. This so stimulated the Michigan Conference Secretary that consent was obtained to meet the entire appropriation for the Branch, $200, toward purchasing property for this purpose.

There is but little poetry in figures, as they usually present themselves to the eye and mind; but these figures of Conference and District and Auxiliary work have a voice full of the melody of prayer, and "a fragrance as though a wind swept past you from off a bed of violets."

Then there are sweet tender charities that are beyond price. Gifts have been brought to this treasury hallowed by the touch of those whom God has taken from hearts left desolate, and centennial as well as thank offerings have been made.

At a State meeting held at the close of 1875, in Michigan, a resolution was passed, and the following year adopted by the Branch; "That we recommend that at the special services of the Woman's Foreign Missionary Society, held in connection with district camp meetings, a collection be taken for the support of medical missionary candidates." Preceding this action lengthy discussions had occurred at the business meetings in Chicago, Mrs. Willing bringing forward the precedent of the Cincinnati Branch using its money to educate missionaries, and being strongly opposed by Mrs. Arza Brown, who asked, "why not raise a special fund rather than divert money from the purpose for which it was raised?" In 1883 it was decided to make this a Loan Fund.

The Branch has been the recipient of many articles of *virtu*, on which considerable sums have been realized, many interesting incidents accompanying. Among them is an old wooden bowl brought over in the Mayflower, silk patchwork for various uses, oil paintings, jewelry, a piece of masonry from the wall of Servius Tullius of Rome, originally sent over by Italian patriots to Abraham Lincoln, a plaster cast of the hand that signed the document that gave liberty to over a million human beings in this country, also part of a quilt that was on the bed of John Wesley at the time of his death.

Many women of the present day, having absolute control of considerable fortunes, have given liberally to missionary work, but in 1871, before any legal measures were inaugurated for the soctety to receive bequests, Mrs. Sarah Kemp Slater, of Grand Rapids, through the advice of her pastor's wife, Mrs. H. F. Spencer, "willed her entire property to be sold, and the money received therefrom put at annual interest and paid, one-half to the treasurer of the said Missionary Society of the M. E. Church and the other half to the treasurer of said Woman's Society of the First M. E. Church, of Grand Rapids, Michigan, and by said treasurer reported and paid to the treasurer of said Woman's Foreign Missionary Society of the M. E. Church. The Missionary Society of Grand Rapids shall direct the particular purpose to which said moneys shall be applied within the legitimate scope and object of said Woman's Foreign Missionary Society." It was Mrs. Spencer's idea of having the income go through the Division Street Auxiliary, and she made the trip to New York at her own expense to attend the General Executive meeting to learn the necessary steps towards securing the property, and immediately on her return the will was properly signed at her house.

Within the past few years thousands of dollars have been given by friends in the Branch, by Mrs. De Pauw, and Hammond, Stoughton and McCoskey, of Indiana; Miss McMillan and Mrs. E. Rogers, of Michigan; Mrs. Kimball and Wilcox, of Wisconsin; and by Mr. and Mrs. Philander Smith, Mr. and Mrs. D. C. Scofield, Miss Kennedy, Mr. Devore, and Mrs. W. E. Blackstone, of Illinois, besides numerous smaller gifts from a host of other friends,

those whose names are mentioned having given sums of $1,000 or more.

Toward the entire accomplishment of these financial results many agencies have been employed. Individuals as such have placed the social amenities of life under tribute. At one time Mrs. Judge Spencer, of Rock Island, Illinois, gave a birthday party, and in one of the parlors hung a basket with an inscription stating the need of a Home for the Ki-Kiang Mission, and received over $60 from her guests. Mrs. Governor Beveridge, when President of the Branch, gave a Ki-Kiang supper at the Executive Mansion, in Springfield, when one lady donated a diamond ring, which was afterwards sold for sixty dollars, and three life members made with the money. A lady in Indiana gave strong testimony concerning her appreciation of the *Heathen Woman's Friend*, "That nothing on her table was read with greater profit," and desiring to add something to the centennial offering sent an elegant ring, costing $150.

Both the Conference and Branch anniversaries have often been occasions of rare interest. In 1875, at the Southern Illinois Conference, "Father" Taylor, as he was then known, of Bombay, India, was called out and made a stirring appeal on behalf of woman's missions. He gave the people what they most needed to hear—a description of the lady missionaries in India and the great work they are doing. In conclusion, he said: "These ladies say they will not take a collection, but if you choose to give me money for them they can't help themselves." One after another came forward to give until $50 had been left in his hands. A similar occasion in Roberts' Park Church,

Indianapolis, on a Sunday afternoon anniversary, before the Indiana and the South East Indiana Conferences, when Chaplain McCabe, having been called out to lead in singing the closing hymn, declared his intention to take a collection for the medical students. Over $15 was given by persons coming forward. The following day, after remarks by the secretary, Mrs. Willing, thirty life members were made and the support of three orphans pledged. In later years many of the General Conference officials, Bishops, pastors, returned missionaries, and intelligent laymen and elect women, have on occasions rendered valuable assistance. Strong and encouraging words in behalf of woman's work have been spoken by the veteran Dr. Butler; and Dr. Thoburn everywhere, fearlessly and in a most conservatively aggressive manner, has conclusively shown the importance of ordaining women missionaries, so that they may administer baptism to those who are inaccessible to the ordinary minister of the public congregation, saying: "God would have mercy and not sacrifice, and he will not compel these children of misfortune to suffer the torture of publicity for the mere sake of conforming to a custom which is more conventional than apostolic."

At the Detroit District meeting, held in Plymouth, in the spring of 1885, a committee of three ladies, Mrs. Frances York, Mrs. Frances Phillips and Miss Frances Baker, presented the following, which was carried, there being but two dissenting voices:

WHEREAS, the ripened time has come for our missionaries to be sent out into the great harvest field, completely ordained of man under the three-fold divine commission—Go—Teach—Baptize,—

And Whereas, under the law, whether as teacher in the schools, or as healer of the body, there is no restriction by reason of sex, but all are equally and fully equipped to do their respective work, we fail to understand why woman under the Gospel may not have the fullness of her divinely provided privilege;

And Whereas, the cry has already reached us from the foreign field, "If we had authorlty to baptize, the women who listen so willingly and eagerly in the Zenana might in the privacy of their homes be brought to Christ." Therefore,

Resolved, That this District Association respectfully ask our brethren of the Detroit Conference to take the matter under advisement of memorializing the next General Conference to so amend the discipline as to bring about the end contemplated in the above preamble.

This Conference, at its session in the fall of that same year, adopted the report of its Standing Committee on the Woman's Foreign Missionary Society, which closed with these words:

"In view, therefore, of this society's noble work, we pledge our sincere and hearty support in every way within our power, and we sincerely hope that the next General Conference will see its way clear to authorize proper female missionaries to administer the Sacraments of Baptism and the Lord's Supper to women in Zenana homes. This step is earnestly endorsed and strongly urged by William Butler and J. M. Thoburn, who, for many years, have been missionaries to India."

At the thirty-first session of this Conference, in 1886,

the Standing Committee on the Woman's Foreign Missionary Society concluded its report with the following:

"We would reaffirm the action of one year ago in expressing the hope that the administration of the ordinances may be given the missionaries of this society. Recommended by men who have been long in the field, also by some of our bishops, who have personally inspected the work, we write in the opinion that this society is accom plishing what no other agency of the church could, and that it would enhance the cause in general should authority to baptize and administer the Lord's Supper be given to female missionaries, wherever the customs of the country make it impossible or difficult for men to go."

The growth and development of the Society can be found by noting the changes in the By-Laws, as published in the annual reports. A glance even at the first and the sixteenth reports is sufficient indication, if no investigation is made. But looking at that first pamphlet of thirty-two pages without cover, and then at the sixteenth, with its heavy paper cover and its one hundred pages, the development theory receives strong endorsement. The retrenchment made in the publication of the second report, possibly due to the Chicago fire, appears in its diminished size, and its sixteen pages. One new by-law was added to the original ten.

The annual meeting for the fiscal year of 1872 and 1873, was held in Chicago, and, Chicago-like, the report appeared in better style than before the fire. It then rose to the dignity of a magazine of thirty-one pages, with a cover, and contained the reports of the Corresponding and State Secretaries.

A by-law relating to the holding of District Associations distinguishes the fourth annual meeting, held in Evanston, which published a twenty-six page report. Hereafter the Branch entered upon its itinerary in the four States, and convened in Milwaukee in 1875. For the first time the "Proceedings" found a place in the report, which was increased to thirty-five pages.

The first standing committee was appointed in 1876, on missionary candidates, at the meeting in Detroit. The names of the officers and managers began to appear on the title page of the sixth annual report, also the names of the missionaries.

At Indianapolis, in 1877, a new era dawned. The spirit of progress prevailed. Standing committees were appointed on Medical Education, Mite-Boxes, Photographs and Incidental Expenses, by-laws were amended, the Recording Secretary instructed to furnish reports to Methodist Episcopal Church papers published within the territory of the Branch, regular meetings of the Executive Committee were ordered for the second Thursday in each month, a constitution for District Associations added, young ladies' work introduced, and Order of Business, with Rules of Debate printed, also a brief historical sketch of the Woman's Foreign Missionary Society, the whole necessitating a sixty-two page report.

The eighth annual meeting was held in Chicago, when action was taken relating to the work in the Scandinavian Conference. A standing committee on Missionary and Medical Outfit was added, and the one on Incidental Expenses expunged. The following year, at Milwaukee, a

Publication Committee was added to the growing list of standing committees.

A resolution was offered at the meeting in Springfield, in 1880, asking the General Executive Committee to memorialize the General Conference to elect a secretary, whose business it shall be to thoroughly organize the Sunday Schools for missionary purposes according to the disciplinary plan, but there was wanting the usual activity of the By-Law Committee.

The growth of the Society added material for the Conference Secretaries to report, and this necessitated larger appropriations by the Publication Committee in 1881, when the report contained seventy-five pages. A standing Committee on Mite-Boxes was added at this meeting in Ann Arbor.

The twelfth annual meeting, in Evansville, was productive of greater aggressiveness. The by-laws were increased to seventeen. The Board of Managers also were increased to fifty, who should live within a radius of twenty miles of Chicago, and a law was made regulating their attendance upon the executive meetings. Provision was also made for the travelling expenses, postage and stationery of Corresponding and Conference Secretaries, and for travelling expenses to Branch meetings of the President, Corresponding, Recording and Conference Secretaries, and the Treasurer. The time for holding the annual meeting was changed from April to October.

In 1883, at Madison, other by-laws were enacted, until it was found twenty were none too many for the work. The three new ones were on the duties of young lady secretaries,

bequests and missionary literature. The formation of a standing Committee on Missionary Literature was an advance in the right direction. When the work of the committee is systematized and better understood, it will give an arm of strength to the work. This session is also memorable for a resolution to observe the anniversary day as a day of prayer, and praise, and thank-offering. The Executive Committee found it necessary to meet every two weeks, and at Jacksonville, in 1884, a by-law was made, directing them to meet the second and fourth Friday of every month.

Another great advance was made at Kalamazoo in 1885, in providing for children's Bands or Societies, and giving them a constitution and by-laws for their guidance. These children's societies are the hope of the future. The young lady secretaries were not accomplishing what was expected and the office was abolished. This year the annual report contained one hundred pages.

At the sixteenth annual meeting in Terre Haute, the by-laws relating to the attendance of the managers at the executive meetings was stricken out.

Much time and labor has been given to the by-laws by the committee, that they might be a correct guide in all of the exigencies of the work. Perhaps the most important change that has been made is the introduction of standing committees, to whom have been assigned specific work. The labor done by these committees has been far more satisfactory than when it was left to the overburdened Corresponding Secretary and a hastily made up committee. Another change now in contemplation is a still greater divis-

ion of the work of the Branch in the cultivation of so large a field of varied labor, by the appointment of both a Foreign and a Home Secretary.

No account of the Executive Committee meetings would be complete without some allusion to their place of meeting. While other "Boards," with headquarters in Chicago, had their "rooms," this Society, until 1884, had no abiding place, "sojourning awhile in somebody's fifth story of a business block, then trying for another while a remote, cold basement of a church." Applications for gratuitous use of a room in Clark street Church having been unsuccessful, and it being the only "down town" church, there was nothing then left but to rent, making the best terms possible, and trust to a contingent fund to be raised by the auxilliaries to meet expenses. Room 88, No. 161 LaSalle street, was fitted up by the women of Chicago and vicinity for an abiding place, and into it this hard-working committee went. A large room in the Chicago Missionary Training School building is designated as the "Missionary Room." There the Executive Committee are invited to not only a permanent home, but one they can, in a sense, call their own. Bright anticipations are indulged in with reference to the "attractions" that may be added, and while the other has been a Bethel, it is believed even greater interest may center here, and radiating influences reach far and wide.

Three times has the general Executive Committee met within the territory of this Branch. First, in 1871, in Chicago, when the Misses Woolston, in Foochow, China,

were adopted, and Misses Porter and Brown sent to Peking, China, and Misses McMillan and Tinsley to India. Again, after eight years, in 1879, in Chicago, when Misses Russel and Gheer were sent to Nagazaki, Japan, and Dr. Bushnell and Delia Howe to Kiu-Kiang, China.

The sixteenth annual meeting was held in the beautiful town of Evanston, "the great Methodist Mecca of the Northwest." Three delegates from each Branch, representing the best women in the church, from Maine to Colorado, came together, mingling the quiet conservatism of the East with the stirring spirit of the West. In many ways the meeting was a notable one. Action was taken in favor of the publication of German literature. Two unsolicited donations were made—$4,000 from Mrs. Philander Smith, of Oak Park, near Chicago, and $3,000 from an anonymous friend in the Minneapolis Branch, which made it possible to add Nankin and Singapore to the mission fields already entered. Fourteen missionaries were to be sent out the following year. Attention was called to the fact that the grave of Mrs. Ann Wilkins was in a dilapidated condition, when it was determined to provide for the removal of the remains of this eminent servant of God from the present retired spot, and to have them placed at Newburg-on-the-Hudson."

This general Executive Committee is a delegated body, and the Branch is entitled to three representatives, its Corresponding Secretary and one each from two of the four States, who, by common courtesy, or established usage, send them alternately.

AS OTHERS SEE US.

"Christian missions are no longer a subject for ridicule, or for the wit of either laymen or ecclesiastics, as they were at the beginning of the century. They are allowed by all thoughtful men to be important factors in the progressive civilization of the world, and by all earnest Christians to be the great means for the salvation of the heathen and Mahommedan nations of the earth. Science acknowledges their contributions to the study of language, ethnology, and comparative religion. Commerce owns its obligations for new outlets for its peaceful conquests. Philanthrophy is grateful for the benefits conferred on the suffering and down-trodden races of the world. The church rejoices in them as her hopeful offspring, in which she is blessed. There is joy in heaven over them as the great means for the accomplishment of God's great purpose of grace towards the children of men, and the Redeemer sees in them the travail of His soul and is satisfied."

It is difficult to realize now, with so much deferential attention paid the subject of missions by both the religious and secular press, that no longer ago than in 1875, at the annual meeting in Milwaukee, the *News* in reporting the proceedings, did it with such headlines as "Bouncing Satan;" "The Good Ladies who wrestle among the Heathen;" "They are determined to Go In with new vigor;" "Strike the Hydra-Headed Monster straight from the shoulder;" "Who the estimable ladies are, and what they are doing."

In the spring of 1877 the annual meeting was held in Ann Arbor, Michigan. Dr. Edwards, in the *Northwestern*

Advocate, in referring to the meeting said: "Mrs. Hitt presided as clearly and strongly as Bishop Ames or Simpson ever did. Mrs. L. M. Quine is as efficient as any Western Conference Secretary; Mrs. Willing (as our reporter says) sees miles ahead; Mrs. Lathrap is a genuine senator; Mrs. Crandon handles the treasury like a Washington secretary; Mrs. J. P. Early is as direct as Tom Benton, and so on to the end of the growing list of workers who labor as if in the Master's presence." Many others took the witness stand on that occasion. Professor Palmer, dean of the medical department of the State University, announced "his complete conversion from old fogyism to a belief in woman's work in missions in the world of sickness. He thought Miss Leonora Howard's splendid success alone justified the training of women for the medical profession and for medical work. He found his female pupils quicker and brighter than boys." Dr. Cocker, Professor of Mental and Moral Philosophy, "confessed to having once spoken against this society at its commencement, but he was now a reconstructed man, and was converted to the very foundation of his being, and has had a second conversion to female education. Foremost among the agencies producing this result was the *Heathen Woman's Friend*. Many papers and reviews come regularly to his table—papers scientific, philosophic, literary and religious—but there was none he read more quickly or with keener interest than the *Friend*. He liked to hear from Julia Lore, as noble a woman as ever trod this earth. He rejoiced in the success of Leonora Howard, the bright girl he so well remembered, and whom some English papers now claimed as a Britisher, because

she was born in Canada, though she received her education and was sent out from Michigan, and by the American Woman's Foreign Missionary Society. He was deeply interested in every missionary movement, for in Fiji he had tested their friendship and had personal experience of their work. He had himself been set apart to be eaten by savages, and by the grave of the sainted missionary, John Hunt, he had pledged himself to the utmost of his power to help these self-denying laborers in their mission, and while he had a loaf, to share it if necessary with them."

In 1879, when the General Executive Committee met in Chicago, an invitation was accepted to visit Evanston. Mrs. Skidmore, sometimes called the Bishop, in response to the address of welcome, among other things said· "We have come among you again, and we come to rejoice in the fact that this North-Western Branch is the banner Branch. We are glad, and rejoice in the territory you possess, in the spirit manifested by your organization, in the work done by your secretaries, in your success. We rejoice to-day that the largest amount of money has been raised by your Branch. Indeed, we people in the older States have long since learned to bow our heads to the newer regions, and realize that there is great strength and force and efficiency in the Western Methodist Church. This North-Western Branch has had work in every part of the field, and how vigorously you have prosecuted that work; how earnestly you have prayed for it; how wonderfully you have worked for it. We go home feeling that if these ladies can accomplish so much through such indefatigable labor, how much more might we have done with

our more compact territory. I am not here to complain of the East; we have done what we could. We believe we shall hear the Master say so to us."

In the spring of 1880, the Branch meeting was held in Springfield, Illinois, and was characterized in the daily papers for "the aggregation of more talent, culture and grace combined than any convention assembled for any purpose, or composed of either sex for years." Governor Cullom, attending the sessions declared that, "in accuracy of parliamentary methods, in tact and dispatch of business, it was fully the equal of the American Congress!"

DISTRICT MEETINGS.

It was long a disputed question, and still may be, as to whether America was first discovered by a Scandinavian, a Welshman, a Spaniard, or an Italian. "It is difficult with all we know of Watt, Fulton, Stevenson, Morse, Edison and Gray, to determine beyond a doubt who invented the steam engine, steamboat, locomotive, the electric light, telegraph and telephone."

It may be difficult to determine now, and will be more so in the far-off future, who originated the idea of district meetings in connection with the Woman's Foreign Missionary Society. Perhaps the honors may be divided between several, and leave no one to envy the other his well-won laurels. The "one only" Michigan State camp meeting held upon the Albion camp ground in June, 1870, to many may seem a failure; but if the measure of success is determined by results then let there be heard a shout all along the line of the 3,961 auxiliaries of this society,

who are or ought to be organized in District Associations. No one had presented the claims of this society to any public audience in the Michigan Conference, but Miss S. A. Rulison went to that meeting, "hoping in some way to interest the good women who should be present, so that each would be willing to organize an auxiliary in her neighborhood, or town, or city. After a day or two she was invited to speak from the stand at eight o'clock in the morning. The audience was small, but there were more ministers than could sit on the stand." After that service a paper was handed her, signed by every presiding elder present, recommending her to all Methodist preachers in Michigan, for the privilege of addressing the people on the subject of woman's missions, and to aid in organizing societies. Rev. D. D. Gillett, presiding elder of Albion District, seeing the pointing of God's hand, acted in harmony with Him, and started this woman on a wider sphere of work and usefulness. Before the camp meeting closed he called his preachers together, made out a three weeks' programme, including every charge in the district, and to commence immediately on the close of the camp-meeting, arranging with the preachers to take her or send her from one charge to another until the circuit was completed. Some gifted and devout women were also enlisted in this work, among them Mrs. H. F. Spencer, who learned to love the cause of missions when in school at Mount Holyoke. She it was who afterwards secured the Slater bequest to this society, and enlisted Mrs. Mary T. Lathrap, who was so long and usefully identified with this work.

When the work was done, Brother Gillett called on Miss Rulison at a preacher's meeting in Battle Creek to

report progress. Encouraged by this prompt and brotherly help, she suggested the feasibility of ladies from all charges meeting for counsel and encouragement. No sooner said than Brother Gillett extended such an invitation to meet with the preachers' meeting at Homer in November, offering the ladies one evening. Miss Rulison wrote the societies to send delegates, and at the time appointed fully expected he would preside, but he put it entirely in the hands of the ladies, and Mrs. H. F. Spencer presided. A long time afterwards he told Miss Rulison that he overheard Mrs. Spencer say to another lady, "We would have ladies take charge and do everything on that evening," and that he readily adopted the idea. Up to this time Miss Rulison had no thought of a permanent organization thinking it impracticable to hold such meetings without being invited to do so. But at a preparatory business meeting, held in the afternoon at a private house, Mrs. Spencer urged the idea of organization at once, and Miss Rulison, not opposing, it was done. Mrs. M. A. Daugherty was appointed president. A constitution prepared by Mrs. Spencer was adopted. In the evening Mrs. Spencer read a paper, and Miss Rulison and Mrs. Lathrap made addresses. This was the beginning of Mrs. Lathrap's public career, which has been so eminently successful in evangelistic work, and won for herself a national reputation in the cause of temperance.

Some of the preachers felt they needed all their time for their own work, and in 1874 Miss Rulison urged Mrs. B. H. Gardner, of Jonesville, to try the experiment of holding a district meeting apart from the preachers' meet-

ing, which was done. This estimable woman opened her hospitable home for the entertainment of nearly all the delegates and visitors in attendance. Mrs. Gardner was elected president of this, the Coldwater District Association, which was the first independent district meeting ever held.

MEDICAL EDUCATION.

The raising of a special fund to carry on the education of medical missionary candidates belongs distinctively to the Northwestern Branch.

At the first annual meeting, held in Chicago, in May, 1871, an earnest request came up from the missionaries in the foreign fields for lady physicians They claimed that the lady medical missionary could more readily obtain access to the families in pagan lands on account of their healing art.

This fact brought the subject of the medical education of missionaries prominently before the Branch.

After a careful examination of the subject in all its bearings, it was decided that, for the purpose of tendering assistance to a missionary candidate, money must not in any case be taken from the Branch treasury, but must be secured by outside donations.

It was also decided to commit the matter of assisting our missionary candidates in acquiring a medical education to a committee which should be styled the "Medical Educational Committee."

Sunday evening, October 8, 1871, Miss S. A. Rulison spoke in the M. E. Church in Ann Arbor, whither the first

medical candidate for this branch, Miss Josie Copp, had gone to attend lectures. After her address a collection of $42.54 was taken to assist Miss Copp. This was the beginning of the "Medical Education Fund," to which, following this, Miss Rulison secured pledges from individuals and auxiliaries of varying sums to be paid annually for a term of years.

When the annual meeting was held in Detroit in 1876, the following resolution was offered from the State Convention of Michigan, and adopted:

Resolved, That we recommend that at the special services of the Woman's Foreign Missionary Society, held in connection with our District Camp Meetings, a collection be taken for the support of our medical missionary candidates.

Previous to this time moneys had been received from the sale of mite-boxes, photographs and books, and special donations.

In 1881 the revenue from mite-boxes was cut-off, but the women have not been found wanting at any time to carry on this work, and it seems as though the smile of God had been especially on this effort to advance His kingdom.

In February, 1884, Mrs. D. C. Scofield, of Elgin, Ill., died, bequeathing the sum of $3,000 to be used in educating young women in medical and missionary work.

The cost of maintaining each student is about $300 a year. The first candidates to receive aid were pursuing their studies at Ann Arbor, but, in 1878, a committee was appointed to correspond with the Woman's Medical College,

Chicago, in regard to lecture fees of any young woman whom the Society might desire to educate there, which resulted in the decision that the College would remit one-half the lecture fees in such cases.

The expediency of medical missions is no longer a subject of debate.

The question which occupies the thought now is, how to obtain the women of sound constitution, firm health, good common sense, clear religious convictions, and the requisite amount of preparatory training, who are willing to give themselves to the work, and in what way to raise the money necessary to assist these women to secure a thorough medical training.

Ten candidates have been educated in part or all of the expenses met by this fund. Five of them received aid while in the Michigan University, the others at the Woman's Medical College, Chicago.

PHOTOGRAPHS.

Among the means of keeping up the Medical Educational Funds special attention is called to the sale of photographs.

In 1877, a committee was appointed at the annual meeting, held in Indianapolis, to interest the women in the faces of the missionary girls by selling photographs, the receipts, after paying the cost of the pictures, to go into the Medical Fund. Circulars setting forth the methods used, end to be obtained, and giving a list of names were sent out by the Chairman, producing gratifying results, though it would be hard to put into words the store of

motive coming from work done with a strong, unhesitating outflow of will. There was felt a sweetly avaricious hungering for more knowledge of these representatives; and numerous leaflets, brimful of thought and incidents pertinent to the medical work, were scattered abroad, bound around the packages of the photographs.

Missionary albums soon came to be very popular, and were used as presents throughout the branch.

There is a benefit arising from the sale of photographs to be considered, not only as it augments the Medical Fund, but into the homes go these pictures of missionaries, Bible-women, and native children, that create an interest in all the members to know more about them.

The native pictures are subjects for study. Their peculiar faces show many times the impress that the Holy Spirit has left upon them; then their costumes are quaint, frequently graceful, and serve as texts to illustrate truths, and not unfrequently are used as models in illustrating the customs of foreign lands. In 1883 a descriptive leaflet was ordered, which has been of considerable value.

The Chairman of this committee received in 1881 a letter from London, England, from which we extract the following:

Dear Madam—I am requested by our Central Ladies' Committee to advise with you on the subject of medical missionaries. You are no doubt aware that we began our general work in 1859, and that your society was commenced in emulation of ours. Our progress has, however (owing to many untoward circumstances), been very slow—yours has been rapid. Long ago you took up Zenana work and

medical missions. We only recently began Zenana teaching, and as yet we have no medical agent. Just now, however, by a singular coincidence, which may perhaps be designed by Providence, we have a two-fold application. A station on Continental India asks us for a lady doctor, and a lady properly qualified offers her services. The question is new to us. If we listen to the appeal and send the lady, what terms shall we make with her?

Our request is that you will kindly send us your (printed) laws and regulations respecting your medical missionaries, their terms of service, their salary (if any), their place of abode, what jurisdiction is over them, whether they are allowed to practice for themselves, and if so on what conditions?

You would further greatly oblige us by naming any difficulties which have arisen in this branch of the work which were not at first foreseen, and the manner in which you have dealt with them successfully.

Will you kindly define your salary, whether it is exclusive of rent, carriage, board, lodging? Also say whether you have any provision for times of sickness, or anything like a pension or retiring money? If not, do your ladies offer to the work in sufficient numbers? It seems to us much to ask that ladies who have spent hundreds of pounds in preparing themselves scientifically should have no more payment than those who have but an ordinary education. You say "several months" are spent in learning their art. In England a lady nurse would be expected to take as much time in preparation and practice. A diplomated lady, four or five years, five, most say. There is a strong feeling in our Conference that we shall not send out

merely a lady nurse who has had but two years' training. They say we had better wait till we find a woman who is thoroughly qualified as a physician, and this requires five years. Do you send any half-educated doctors, and if so are they not sometimes in great straits? Are they always placed where they can fall back upon a qualified medical man? The Edinburgh Medical Missionary Society has felt this so strongly that they have advised us on the subject, and I think they are giving up training ladies partly in consequence of this feeling. Mr. Lowe, the secretary, tells me that two instances have occurred of utter failure of health through the strain on the mind when a woman has thus been tested beyond her strength or skill, no medical man being at hand. I ought to have said, while speaking of finances, that some instances were quoted of medical missionaries having a larger salary than ordinary, but I did not ascertain how it worked. The Rev. Josiah Cox, one of our finest missionaries in China (now at home), takes your view, and expects the lady to take an ordinary salary. Lastly, and I must apologize for giving you so much trouble, should we decide on beginning this mission, encouraged as we are by promises from the Nizam, is it possible that your society could spare us a qualified lady, say from thirty to forty years of age, who would start the thing for us, giving us her experience for a time; say for three years, not as an ordinary missionary, but as head of an establishment, and so train one whom we might provide, and four or five assistants under her. This is merely a hypothetical suggestion.

Yours much obliged,

Gunnersbury House, W. ELIZABETH F. ATKINSON.

MISSIONARY AND MEDICAL OUTFIT.

Among the standing committees is one on missionary and medical outfit, who by keeping its inquiries and instructions up with the latest modes and regulations of travel, is greatly useful even to returning missionaries. Some of the members of this committee are themselves returned missionaries, who are able to give the benefit of their experience.

Special aid is furnished in the matter ef shopping and getting the goods properly forwarded, and the trip so planned as to have congenial company.

This committee takes pleasure in assisting missionaries of other Boards, and enjoys having saved to the Parent Society considerable expense in passage money. A touch of pride was experienced when a young missionary of that society, after many inquiries in other directions, returned to the Outfit Committee of the North-Western Branch for "practical" and decisive information.

In 1881 a fine box of personal outfit was prepared for one of Father Taylor's Missionaries.

Great courtesy has been extended by the railroad company and the steamship company in the matter of reduced rates, saving to the society on the travelling expenses of three missionaries to China in one year the sum of $257.55.

Since this committee resides in Chicago, it appoints ladies from the various churches there and in Evanston to furnish lunches for outgoing missionaries, who do their work with more than faithfulness, as they supply in such bountiful manner the ample baskets containing everything that would suggest itself to expert travellers, testifying that with them it is a labor of love.

THE CHUNG-KING ORPHANAGE.

The Lansing Thank-Offering Fund, and its outcome, the China Orphanage is a child of Providence, born, not of human suggestion, but of divine indication. How like a romance reads the following account: "The work was not thought out, it was given. It was purely Providential. When I was weaker than you ever thought of, by some strange freak I was elected district president. I thought I could never live through it. In my extremity I called upon the Lord, and he helped me and blessed me in the work. Then I was made Sunday School superintendent, and was driven to much study of the Word and prayer. Do you remember the lessons of October, 1881, and following? The subject of free giving made such a strong impression on my mind. Building the tabernacle, then the peace offerings, God's plan of building his kingdom by free-will offerings. After this, we had one more of our very best district meetings. A wonderful sense of divine power all through the meeting. One unconverted man, a merchant, after the meeting, gave me five dollars for the cause, and subscribed for two copies of the *Heathen Woman's Friend.*

At this meeting I was again surprised by being made a life member.

You know the real blessedness of a meeting is when you get home and live it all over. I did not think I had any special desire to become a life member, but when I thought that by the kindness of others twenty dollars in my name was sent to bless the world with gospel light, and all God's mercies came before me, my heart was all broken up, and, with the tears streaming down my face, I cried

aloud, ' What shall I render unto the Lord for all his benefits?' A voice said, ' You can make a thank-offering.' (I had just sold dried apples that I had kept for two years, and had one five dollar gold piece.) At once I thought of my money, and said in reply, ' Yes, Lord, I can and I will.' Then, again, He said, 'You can ask others to make thank-offerings,' and again I responded, ' I will.' By this time I thought of our nearly five hundred missionary women in Lansing District, and that they had been studying the same wonderful lessons. God's mercies had been the same to all, and if each one should make an offering of one dollar apiece, what a reasonable and blessed thing it would be, and what great good might be accomplished in its use. By this time soul and body were filled with joy, and faith, and enthusiasm, which must find vent in some way.

" I left my work (which was not of the poetic kind, the wash tub), wiped my hands, and told my husband that the Lord had given me a wonderful thought, and I was going to write Mrs. Lathrap, our Conference Secretary, and did, telling her not to think me crazy, but I knew that the Lord wanted us to do more than we ever had, that we could and must do so, and asked her if there would be any objection to our work if we should raise three or more hundred dollars and send even one of William Taylor's missionaries? She wrote back that there could be no objection if our regular work was not interfered with; to go ahead, it was of the Lord, and work it out on the district. Then I went to sisters —— and ——, my vice-president and secretary, and told my story, and found the Lord had been before me, and laid upon their hearts such a burden for the

babies Gertrude Howe had been caring for, they said, 'Why can we not do something for this work?' and after counsel in prayers and tears, asking for divine guidance, we dedicated our thank-offerings to be a nucleus for a home for infant girls in China. We were perfectly agreed, and upon this district there has never been a breath of discord over our special work

"At our first meeting, a few months after, $100 were brought in and raised, and by a unanimous vote the work was adopted. The second meeting increased the amount to $219.31. Our third meeting, September 25, 1883, made it $377.16. Our fourth meeting, November 24, 1884, made it $562.58. At this meeting $45 was pledged for the coming year, and $20 or $30 unpaid pledges on the previous year will come.

We sent $100 to Gertrude Howe in 1883, to help support her orphans. I must qualify one statement. Mrs. Hoag, our present Conference Secretary, took our work before the Lord, and inquired of him concerning it, wrote to Miss Wheeler, in Chung King, and lo! there they had been writing to friends for just this help, and asking God to send them money; the children were waiting there to be cared for, and *they all* thought it wise and good. And then, that all might see the divine will concerning the work, she asked for Gertrude Howe to come to her aid. She is now on her way, they are probably the only two who are so well qualified for such a work, and willing to engage in it. Mrs. Willing told me 'she knew of no one but Gertrude who would undertake it,' but the Lord did, and wonderfully brought them together.

All along there have been providential encouragements that have shown a purpose to establish this home in China; they would fill another sheet. I shall not attempt to give them.

At our last annual meeting we voted to raise $50 a year for five years, for support of orphans in Lansing Thank-Offering Home, after giving $500 to inaugurate it. We are very happy and grateful for the privilege. Our faith has been tested and tried to the utmost at times, and yet we have not been permitted to become discouraged, or allowed to give it up as a mistake. We walk the waves to-day as Peter did, only by looking to Jesus."

H. E. Taylor.

BUREAU OF LITERATURE.

For some years bureaus of exchange have been in operation in many of the Conferences and districts. In 1883 the first standing committee for the Branch was appointed on Missionary Literature, and in 1885 Mrs. M. S. Budlong, of Rockford, Illinois, was placed in charge of a Bureau of Exchange for the Branch. With marked industry and persistent perseverance she has prosecuted the work, laying under tribute thirty-three publishing houses in this country, and then making a draft on the Guinness', of London, and other sources. A detailed statement of the material sent out during the year 1886 reads almost like a romance. Think of fifty-three printed essays besides six written ones, two hundred and fifty pamphlets in story form, but don't be dismayed over the large proportion of stories, and consider it a frivolous setting of solemn missionary truth, for

the fact remains nevertheless that "people whose minds will lie dormant over an essay will wake up during a bright sketch." Any one at all acquainted with her who has this matter so on her mind and heart, knows that only the best that could be obtained would be sent out, and "if these sugar-coat a truth, while the sugar is soluble the truth is not and remains." There were forty poems, one hundred and twenty-one leaflets of our own or the Parent Society's publishing, and four hundred and twelve from other publishers, a veritable *libraette* that would furnish valuable aid to any student of missions. Mrs. Budlong has been aided by other busy ladies with pen, with hektograph, and with type-writer, copying with the pen twenty-four letters, with the hektograph one hundred and fourteen, besides thirty-nine diaries of missionaries, and printing two hundred and four letters. Then there were articles on Young Ladies' Work, Training Schools, Programmes, Lesson Leaves, Concert Exercises, etc, etc.

Ten other States outside this Branch have rejoiced over this spoil, as he who findeth "hidden treasure."

With what thrilling experience must she have wrought, sending on a venture here and there, following an inkling of something good from that publishing house to this, and round back, finding not always but often real nuggets of gold, feeling no doubt thrice enriched, once for herself in getting such treasure, once by the author, to know there beat in the world such great hearts, and to feel over after them the great tides of sympathy which swelled their souls, and once for those to whom she sends, notably so in the case of Bishop Foster's Religious State of the World,

which she aptly calls a "Rembrandt picture truly, its pencil dipped in blood." Then some of the stranger friendships formed in this way must be truly sweet. Rare souls are found, even from their shadow tracing on the paper the real persons are seen, dimly shining out and giving their meed of joy at the discovery of themselves. Charming Annie Butler, of London, secretary of the Children's Medical Mission, has shown much kindness. She sent over their motto for work during the year 1887, II Chron. xxxi, 21, "In every work that he began in the service of the House of God he did it with all his heart and prospered." With Paul, "This one thing I do," may be said of Mrs. Budlong, and successfully, too. There is so much of development in her plans that before the walls of the Training School were reared she saw in fancy a Branch Home in it, where maps, large and small, and various supplies could be kept for sale, and where some one could act as custodian for all kinds of curio from foreign lands, and the many other gifts which have accumulated from time to to time as Branch property.

GERMAN WORK.

The origin of Methodism in America draws attention to the Germans, for Barbara Heck is a German name of good repute.

In 1835, the Church authorized William Nast to inaugurate a special mission to the Germans. The work grew until there were many conferences, and fifty years had passed when German Methodist women, becoming interested in woman's missions, asked for German missionary literature.

In 1885, the general Executive Committee in Evanston took action in favor of a monthly paper and leaflets. Societies began to spring up in each of the four German conferences within the territorial limit of the Branch. History repeats itself even in missionary work, and, at first, there was unyielding opposition to woman's work and woman's societies, the German preachers regarding it as an unwelcome innovation. But a beginning was made which is not the end, and in 1886 a special report was presented at the annual meeting by Margaretha Dreyer, secretary for German work. She reported twenty auxiliaries, an increase of nineteen, with four hundred and forty-five members, also that the German literature is a success, being heartily welcomed and a source of blessing. Eighteen copies of the *Heathen Woman's Friend* and two hundred and eighty-four numbers of the *Heiden Frauen Friend*, are taken. An excellent index of prosperity in the future when over three-fourths of the membership subscribe for a missionary paper. The contributions increased from $20 to $432.86. But this is not all. The deep prejudice of the German brethren against women bearing church responsibilities or doing church work is gradually giving way.

June 25, 1886, two auxiliaries were formed in Germany and Switzerland by Mrs. L. A. Hagans, a former secretary of the Rock River Conference. Mrs. Hagans was travelling in Europe and being in Zurich at the time of the conference, attended its sessions, when Bishop Foss, the preachers concurring, invited her to present the cause of missions. Dr. Nippert interpreted, and, immediately, the names of fifteen women were given as members of the Woman's

Foreign Missionary Society, the brethren seeming in haste to hand in the names of their wives. Officers were appointed for Germany and Switzerland, and this loyal daughter of the Branch, reported them to it, when they received a most abundant welcome, and German supplies were immediately forwarded to them.

THE CHICAGO TRAINING SCHOOL.

BY LUCY RIDER MEYER.

The first decided movement toward the establishment of the Chicago Training School for City, Home and Foreign Missions, resulted from a paper on the necessity of such a school, which was read before the Chicago Methodist Episcopal Minister's Meeting, June 16, 1885; though it had been pressing in upon one heart for months before.

At that time a committee was appointed to report the advisability of establishing such a school. The committee reported a week later, warmly endorsing the measure, and urging that active steps in the matter be taken at once. Whereupon the Ministers' Meeting appointed a committee, consisting of Dr. M. M. Parkhurst, Rev. T. P. Marsh, Rev. John Williamson, D. D., and Rev. E. Boring, D. D., to act with committees from the Woman's Home and the Woman's Foreign Missionary Associations.

The committee held its first meeting at Lake Bluff. The second meeting was at the same place Aug. 7. Dr. Wm. Butler was present by special invitation, and spoke only as a man of his remarkable experience in foreign mission work could speak—strong, courageous words, that helped over that critical moment as perhaps none others could have

done. It was moved that "in the judgment of the committee the time had come for the establishment of a Missionary Training School in Chicago," and a Committee of Ways and Means for its establishment was appointed.

Later in the same month this committee met in the city of Chicago. The importance of this meeting was deeply felt. After much prayer and some discussion the committee resolved and directed that a house be rented for the school. Mr. Wm. E. Blackstone was present at this meeting and gave the committee much encouragement. The name of the school was chosen, and the officers and board of directors appointed. Soon after, an organization was effected and a Board of Managers appointed, the charter not being procured till the necessity for it arose the following spring.

Under the management of this board, the house at 19 Park avenue was rented. One of the first and most pleasant memories connected with this house was a meeting of the Board of Managers which was held in it. This was some weeks before the opening of the school. The only furniture in the house was the little belongings of our own family, sufficient, perhaps, for two or three modest rooms, a dozen and a half chairs and an extension table for the dining room which a friend had given. The august body held its meeting in the back parlor, with a carpet spread loosely over the floor and a desk of dry goods boxes at one side, while the alcove, filled with boxes, books and odds and ends generally was mercifully hidden from view by a camp-meeting curtain of sheets.

The special interest attaching to this meeting lay in the

plans for furnishing the building which were developed in it. One after another of the dear servants of God in our board of managers assigned themselves rooms to furnish; and one after another said, "I will present the matter to Mr.———, who I am sure will help." And these gentlemen did help, so that by opening, the first three floors of the house were very comfortably furnished.

The school opened Oct. 20, 1885. In the evening Mr. G. W. McGrew, the well-known missionary from India, gave the opening lecture of the year. There were only four pupils in the Home at that time. I was greatly disappointed that there were not more, but Mr. Meyer said that we ought to rejoice that there were any, considering the very late date at which it was decided the school would be opened, and the short time we had had to send notices of it. However, we duplicated to some extent the experience of George Mueller, who, after he had received money for the establishment of his Orphans' Home in Bristol, and had actually established the Home, was forced to God in more earnest prayer for the orphans than he had ever been for the money with which to shelter and feed them.

For months we prayed for pupils, and they came, one at a time, with some dropping out, and some being called away on account of sickness, until in the spring we had our house full with a room rented outside, and were obliged to refuse further applicants.

In the spring the board of managers decided to close the school the last of April, in order to give up the lease of the rented house the school occupied, with a view to securing larger accommodations in the fall. The first

Commencement exercises of the school were held April 28, in the Clark St. Church, Bishop Bowen making the address of the evening.

It was evident from the first that a building must soon be erected for the use of the school. The Board desired not to be hasty, but after weeks of faithful house-hunting, failing to find anything at all suited to their needs, they were driven on to believe that it was the Lord's will to venture out on faith, and prepare a place for the sacred enterprise that He had placed in their hands.

Half a dozen sessions of the large Board, with the most painstaking investigation that our business men could make, resulted in our enthusiastic and unanimous selection of the lot on Dearborn avenue, corner of Ohio street, on the North Side, within walking distance of street cars leading to all parts of the city. Being assured that comfortable provision for fifty students could be made in a building erected on this lot, with the healthful advantage of south or east sunlight in each room, the Building Committee were instructed to purchase the lot, which they did for $6,000.

The spring and early summer, however, saw but little done besides the purchase of the lot. The strikes and riots of May, 1886, exercised a very depressing influence upon all building enterprises, and especially upon this, which depended entirely upon the free-will offerings of the people—so it was the middle of July before the ground for the building was actually broken. This late beginning delayed the opening of the school till Dec. 8, and even by that date the workmen were by no means out of the house.

We began with twenty students. Some have dropped

out, others came in, till at present (March 1st, 1887), we have twenty-seven, and four resident teachers and Assistants. The Principal gives her entire time to the general management of the school and class work. Of the assistants, nearly all the time of one is taken by the business of the house, and the purchasing of supplies, in which the utmost economy is necessary, in order that the expenses of the school may be kept within its income. This, with the teaching of one branch, occupies the time of our Business Sup't. Our Matron devotes her whole time to the housekeeping and the directing of the work of the students, as nearly all the housework of the Home is done by them, and the time of still a third is entirely given to the out-door work of the school, the industrial schools which are established and operated every Saturday wherever desired in the missions of the city, and the house to house visitation.

Three afternoons of every week are devoted to these interests, and the efficiency of the work of the pupils depends largely upon the care exercised in planning their work, and the faithfulness with which it is followed up.

The building is 100x20; is built of pressed brick, with stone trimmings. There are four stories and basement, presenting a fine appearance with its turret tower and picturesque stone entrance. In the basement are the refectory, kitchen and laundry, and rooms connected with the free dispensary. On the first floor is the parlor, school room, mission room, library and office. Above are three dormitory floors, each being supplied with lavatories and bath rooms.

Finally, after much delay, and many tests of faith and

patience, but manifestly by the blessing of God, we have our beautiful building completed, and on Feb. 17, 1887, a dedicatory gathering was held, Dr. J. M. Thoburn being the principal speaker of the occasion.

The outlook before the school is most hopeful. Applications from those desiring information and making applications to enter, are numerous. But as, with the exception of the small weekly amount paid by each student to cover bare expense of board, lights and fuel, the school depends entirely upon voluntary contributions for all its expenses, *our efficiency in God's work must depend entirely upon the active interest of God's children.* The institution has not a dollar of endowment. It is carried on altogether by voluntary contributions and labor. Beside the work of the resident teachers, the list of lecturers includes some of the best men and women in the Church and in the country; and all teachers and workers have been able so far to serve without a penny of salary. We gratefully recognize the special blessing of God, in thus providing volunteer service, the cost of which would otherwise aggregate several thousand dollars a year.

The field before us is absolutely unbounded, but we can enter it only as the Church of God sends us money and laborers. We are looking forward with hope to large gifts, and large numbers of students. "It is nothing with the Lord to help, whether with many, or with them that have no power." The marvellous history of the school in the past gives us faith and hope for it in the future. Within a year and a half we have risen from absolutely nothing to this large and commodious building, almost paid for; from

half a dozen students to more than two dozen; and, above all, we have gained that most blessed of all earthly things, the confidence of God's people. Surely the motto with which the school was founded, and to which we still adhere, has been verified, and is being verified in our history: "Behold, I have set before thee an open door."

RECEIPTS OF THE NORTH-WESTERN BRANCH FROM MARCH 17, 1870, TO OCTOBER 1, 1886.

YEAR.	Cash on hand at beginning of each year.	Receipts during the year.	Total Receipts.
Mar. 17, 1870, to May 15, 1871 .		$5,211.81	$5,211.81
May 15, 1871, to Mar, 29, 1872..	$2,654.39	9,462.46	12,116.85
Mar. 29, 1872, to April 5, 1873..	5,372.91	11,255.80	16,628.71
April 5, 1873, to March 29, 1874.	1,700.09	13.004.92	15,306.49
Mar. 29, 1874, to Mar. 8, 1875..	4,230.49	10,941.96	15,172.45
Mar. 8, 1875, to April 13, 1876..	2,564.08	16,412.03	18,976.11
April 13, 1876, to Feb. 10, 1877..	5,272.72	10,606 22	15,878.94
Feb. 10, 1877, to Feb. 10, 1878..	886.19	14,731.09	15,617.28
Feb. 10, 1878, to Feb. 15, 1879..	4,031.65	13,901.02	17,932.70
Feb. 15, 1879, to Feb. 10, 1880..	3.089.79	16,737.86	19,827.65
Feb. 10, 1880, to Feb. 10, 1881..	1,642.68	20,786.89	22,429.57
Feb. 10, 1881, to Oct. 1, 1882...	2.842.27	40,099.83	42,942.10
Oct. 1, 1882, to Oct. 1, 1883.....	9,081.89	26,898.86	35,980.77
Oct. 1, 1883, to Oct. 1, 1884.....	6,871.10	37,258.22	44,120.41
Oct. 1, 1884, to Oct. 1, 1885.....	7,915.72	36,398.32	44,314.07
Oct. 1, 1885, to Oct. 1, 1886.....	4.282.47	36,742.25	41,024.72
			$379,267.15

	Medical Fund.	Bequests.	Mite Boxes.	Photograph.	Thank Offering.
1873 .	$144.27				1886
1874..	197.53		$44.50	$56.05	$3,449.83
1875..	60.50		21.25	10.25	1885
1876..	397.27			25.00	3,282.17
1877..	601.82				1886
1878	763.00		12.36	29.97	4,135.51
1879..	602.61		9.30		
1880..	327.51	$1,100.00	93.50		
1881..	918.55		276.60	120.00	
1882..	2,058.83	3,901.49	929.72	180.50	Zenana Paper
1883..	582.20	1,558.68	1,349.44	21.63	
1884..	1,131.17	2,718.50	1,983.89	59.69	1,117.17
1885.	930.61	6,900.75	1,817.59	50.60	727.62
1886..	1,908.92	4,564.67	2,210.50	60.00	463.36
Total.	10,624 80	20,744.09	8,681.15	624.99	$2,308.15

STATISTICAL REPORT.

1886.	Conferences.	Districts.	Auxilliaries.	$1 Members.	$20. Life Members	Honor'y Managers.	Honorary Patrons.	Mite Box Receipts. (No. distributed, 7 952.)	Medical Education (Photographs, $50.)	Thank-Offering.	Bequests.	Membership Dues.
Illin's	4	26	312	7266	114	40	3	$800 55	$1,185 37	$2,190 52	$4,000 00	$12,916 89
Mich.	2	14	268	6087	96	14	7	471 04	63 19	939 97	612 50	8,561 80
Ind...	4	21	204	4732	66	10	1	691 03	24 00	638 48	60 20	6,571 06
Wis...	2	5	95	1828	17	2	..	247 78	20 75	349 19	204 47	2,673 59
Ger'n.	4	..	20	415	...	..	..			17 35		432 86
Total.	16	66	899	2437	8 293	66	11	$2,210 50	$1,353 31	$4,135 51	$4,877 17	$31,172 20
Miscellaneous												694 88
Balance on hand as per last annual report												4,282 47
Total receipts for 1886, including balance on hand Oct. 1, 1885												$41,024 72

Subscribers to *Heathen Women's Friend*, 4,674. Zenana Paper Fund, 1884, 1885, 1886—$2,308.15.

MISSIONARIES—India 2, China 6, Japan 2, Mexico 2, South America 2, Corea (not yet sent out) 1, Italy 1, Bulgaria 1. Appropriations for 1886, 1887—$46,000.

ORIGINAL HYMN.

Written by request, for the Woman's Foreign Missionary Society, in the early days of the Branch, by S. A. Rulison.

AIR—STAR SPANGLED BANNER.

Oh say, can you see through the mists of the night,
In the skies of the east any token of morning?
Are there yet any gleams of the faint crimson light
That ushers the glorious effulgence of morning?
Does the day star arise in the Orient skies?
The hope of our hearts and the joy of our eyes?
Shout the day is fast breaking, the long night is o'er,
And light is now spreading o'er ocean and shore.

From the jungles that grow by the Niger's dark waves,
From the shadows that fall from the Him'layah mountains,
From the drear desolation of Greenland's iced caves,
From the plains that are watered by Araby's fountains,
Let incense arise from the earth to the skies;
Let the nations unite in one grand sacrifice
Of choral thanksgiving that darkness is o'er,
And dread superstition shall triumph no more.

The children that dwell in the land of the vine,
Where orange groves bloom, and spice breezes are blowing,
The hopeless and lost, who in wretchedness pine
Where death's turbid waters are ever more flowing,
Shall swell the glad song, and its echoes prolong,
While nations shall roll the loud chorus along,
And the ensign of Judah full proudly shall wave
In glory triumphant o'er death and the grave.

THE HEATHEN WOMEN'S APPEAL.

[Written as a hymn for the meetings of the Northwest Branch in the early days.]

BY MRS. EMILY J. BUGBEE.

Come over and help us; the quick years are flying,
And we, in our bondage and darkness, are dying;
Come over, O Sisters! enlightened and blest—
Come over and help us to freedom and rest.

Long ages of darkness have welded our chain;
All helpless and weak, we have waited in vain
For the day-star to dawn on the night of our sky—
For the voice of a helper to answer our cry.

There are fountains a word from your lips may unseal,
And gems that the touch of your hand may reveal—
Strange soul aspirations, to us undefined;
We grope in the darkness, as they that are blind.

Come, sisters, who walk in the wisdom and light,
And give us your aid, in the dark of our night;
Like you, we are women—we suffer and love;
Come over, and show us the help from above.

We long to throw off the oppressions that kill;
With the life-throes within us, our quick pulses thrill;
We see yet so dimly our destiny's thought,
In the wondrous Redemption, so lovingly wrought.

Come over, O sisters! and teach us the way,
And hasten the dawn of a glorious day
That is promised to us in the isles of the sea,
When the world shall be filled with the glory to be.

We have heard the sweet sound of the wonderful name
Of Him who, to save us from misery, came,
And whose words to lost woman were tender and sweet,
As, in penitent sorrow, she bowed at His feet.

We have heard, but the way is so lonely and far,
Till we stand in the light of the Bethlehem star—
Till the birthright is ours which He died to insure,
And our sin-poisoned lives are made happy and pure.

For the few that among us so patiently stand
In the darkness and blight of a pagan-cursed land ;
The burdens are heavy, the travail is sore,
And the night cometh on when they labor no more.

Oh! come, then, and stand at the laborer's side ;
Look away o'er the fields that are whitened and wide,
Then say if your cry shall be, "Nothing but leaves,"
While yonder is waiting the harvest of sheaves.

The word has gone forth that the nations shall be,
One day, from the bondage of darkness set free,
And the kingdoms of this world shall surely become
The kingdoms of God, and our Savior, His Son.

Let your faith, then, be joined to your labor and prayer,
Till you stand on the mount where the glorified are,
And your glad songs shall echo through heaven's high dome,
As you see these far ends of the earth coming home.

A LETTER.

EVANSTON, ILL., November 27, 1886.

DEAR SISTER:—You ask, "What were my associations with the work of the Woman's Foreign Missionary Society?"

When I returned from Europe in September, 1870, I found our Methodist women had organized for missionary purposes, and was glad, exceedingly, because in Egypt, Palestine, Turkey, Greece and Bulgaria, I had met missionaries, visited their stations, inspected their schools, etc., and had felt so greatly enlisted in their work, that I had mare than "half a mind" to stay with them. Indeed, at Beyrout I was invited to remain and would have done so, but for my dear mother "alone in the house" at Evanston.

The first invitation that came to me to speak, so far as I can now recall, was from the ladies of the Congregational Church in my own village. I wrote out a plan for woman's missionary work in Palestine, entitled "A New Crusade," and read it, with its accounts of my observations in that country and its plea for the evangelization of "The Land of Mary, by the happy Marys of the West."

I remember how the paper trembled in my hand as I read.

Soon after I was invited to repeat this address in Chicago, at Centenary M. E. Church, for the local Society there. I think Mrs. Mary B. Hitt, your own accomplished President, was my hostess on this and several subsequent occasions, both of us speaking, or reading, at the same meetings. I think that thirty times, at least, I gave that talk! (reading it every time!) in Chicago and the suburbs, until it was quite familiar to our people. I also wrote to missionary leaders, urging that women be allowed to combine their efforts for the evangelization of that "little hill country" of Palestine, "over whose acres walked those blessed feet which eighteen hundred years ago were nailed for our advantage, to the bitter cross." I pleaded for this because Christ

was the best friend that woman ever knew, their sentiment would be aroused by such a possibility as winning back to Him the almost heathen land where now women are so degraded.

Its small dimensions and population were dwelt upon and the possibility of fulfilling the prophecy of "a nation in a day," in the very land where it was made, was held up as conducing to arouse the women of America to such deeds of daring as would redeem, in a single generation, the country in which, of all on earth, Christendom feels deepest interest. But it was another sort of "Crusade" to which my life was appointed. The good brethren who were "at the head" replied, "that the idea was altogether impracticable," and besides, "the Presbyterians had a pre-emption claim on Palestine!" So I gave up that plan, though I still believe it possible, and that, by this time, the women would have had the Holy Land, one hundred years ahead of where it is to-day.

Another address was on the hardships of mission life as I had learned of them, and the amelioration needful in our treatment of those heroic men and women who pioneer the Gospel highway and blaze the trees across the wilderness. This was given "all about," and I have many a private letter of thanks from those who knew the truth of what I said.

An invitation came to me to give the annual address at Cincinnati, when the Executive Committee met there in St. Paul's church. The turning point in my history as a speaker came from the address I have spoken of at Centenary church.

A. B. Bishop, then the leading layman of that church, being favorably impressed by the "effort," came out to Evanston to see me, and laid before mother any myself at our little "Rest Cottage," his plans, viz. : I was to prepare a lecture, setting forth some salient features of my life and observations abroad. He would "work up" an audience and I was to have the "backing" of Centenary Church and Chicago Methodism so far as Bro. Bishop could secure the same. Mother heartily approved the plan. I thought it precisely the "open door" that I was seeking and from that lecture (entitled "The New Chivalry,") dated my

work as a public lecturer. So you see I have strong links to bind me in memory to the Women's Foreign Missionary Society.

In the autumn of 1871, I think, Mrs. J. F. Willing came to Evanston, addressed the ladies of our church in Mrs. General Beveridge's parlor, and I then joined the Society. This Home Auxilliary has made me an Honorary Life Manager (at $100), and I have once presided at the annual meeting of our united missionary societies. Many of my former pupils and dear friends are missionaries. Mrs. Mary Clement Leavitt, our "Round the World Ambassador" of the W. C. T. U., meets them in the Oriental countries where she journeys with the white ribbon, and the great petition for the outlawing of the alcohol and opium trades. Closer each year grow the bonds between the "two Ar's" —missionary and temperance, for Christ is the central figure of each.

"Blest be the tie that binds."

Yours for the Gospel, which raises woman up and
with her lifts toward heaven the world,

FRANCES E. WILLARD.

NORTHWESTERN BRANCH MISSIONARIES.

What Dr. Gracey says about "Woman and Missions" in general will particularly apply to the missionaries from the North-Western Branch territory.

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society to "tread the intricate lanes of Indian cities, wander by the banks of the Yang-tse and the silver LaPlatte, sit under the sunny skies of Italy, or on the fertile plains of Mexico, climb the Balkans, and sail the seas of the Mikado's Empire," until it seems that "the women that publish the tidings are a great host." They have "gone to isolation and to dreariness and to monotony of heathen misery—gone into public melas, private hovels and lofty mansions in India and China, risked health and life in ways named and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of motherhood, addressed themselves to national reforms in the interests of their sex, and been 'living epistles' of the everlasting Gospel." "And all this they have done, not under the impulse of mere sentiment, but with patience that could plod, with ingenuity that could create, and with practical wisdom that could conserve; they have prosecuted their work in a way and with results which may challenge comparison with their sisters, or even their brethren, of any century and of any clime."

But what of the home workers? We have named only a few of them.

Blessed be each one, however humble, for every name and deed is written in God's book of remembrance. To each one shall be said by the Master "Inasmuch as ye did it unto the least, ye did it unto me." Some of them, too, have tasted the glad fruition of all earthly hopes in the Paradise of God. They,

too, are not forgotten. The work of the officers of the Executive Committee is heavy and responsible, that of the Auxiliaries painstaking and judicious, all rendering their service a free-will offering unto the Lord.

In this glad day of retrospection and anticipation let the spring of all our joys be, that we have been counted worthy to perform this service for our divine Lord. While we thank Him for the consecrated women representing us abroad; for our noble body of home workers, with their efficient leaders; for the judgment which has planned, the energy which has executed, and the success that has crowned our efforts, let us not glory in all or any of them. Let our glory be in the assurance that "we are workers together" with Christ.

JENNY TINSLEY WAUGH.

Jenny Tinsley was the contribution of foreign nationality to the North-Western Branch. By a singular coincidence, Ireland not only gave to the Methodist Episcopal Church the founder of her missions in India, but to this Branch of the Woman's Foreign Missionary Society its first missionary, Miss Jenny Tinsley, who presented herself at the first annual meeting, held in Centenary Church, Chicago, and was sent out to India. Her parents emigrated to this country when she was very young, settling in Cincinnati, afterwards removing to Indianapolis, where she became a student in the Ladies' College, continuing her education in the Wesleyan College at the former place.

She possessed rare gifts as an artist, and after spending a few years teaching and perfecting herself in drawing and painting, she laid aside her easel and turned her face eastward, to the daughters of Asia, sailing in 1871 from New York in the steamship Minnesota, and reached Bombay, December 14, when she hastened without delay to Lucknow, her appointed field of labor, twelve thousand miles from her American home, and a dreary world of waters between her and her father's house, the charmed circle of friends, and the home of her childhood, in a new hemisphere, in a new world. Myriads of swarthy men and women swarmed before her with their Babel of strange sounds.

There was the bloody Juggernaut, the smoking fires of the infernal suttee, but in the midst of this bewilderment of change a familiar voice, "Lo, I am with you," "Be not afraid." Thus cheered and nerved for her work, she applied herself to the formidable task of learning the language, took charge of the Christian girls' school, went about among the Zenanas as she had opportunity; in love with India—the weather, fruit, flowers, and the people, enjoying better health than when at home, exulting in life, glad to be in India, rejoicing in her work, growing stronger in Christ every day.

This school was the most advanced in Lucknow, having girls fifteen and sixteen years of age as pupils. Miss Tinsley,

with laudable ambition set herself to the task of showing the natives what girls can do, and applied herself with all her enthusiasm to getting the first class ready so as to stand equal if not superior to the boys. "Her heart was won at once on seeing these beautiful girls, with their rich complexion, large eyes, and long silky hair of the deepest black, come into the school-room so noiselessly, looking so hungry for mental food."

But her health failed, and after suffering a long time with the horrid jungle fever the doctor peremptorily ordered her off on a sea voyage, and to the traditional Garden of Eden, Ceylon, among the coffee estates, and cinnamon gardens,

"Where every prospect pleases."

She went and was made whole. Listen to her pretty talk as she held sweet communion with nature. "The little ferns and mosses told us many pretty tales, at which the streams laughed heartily as they went by and told it again on the way. The grim, gray rocks told us many sober facts, to which the sage old trees nodded assent. The darkness in the tunnel whispered to us queer weird things, that the winds tossed up in the air outside. The clouds came down with a message to the mountains, but told us on the way. Voices came up from the valleys and told us of awful things that happened down there long ago. But the grand old mountains looked into the future and spoke of glorious things that they would see in years to come."

Oh! yes, how all these voices talked to her in the one universal language of the race. After her return to Lucknow she was again seized with the fever, and becoming satisfied that she could not keep well there removed to Shahjehanpore, some hundred miles further north.

The Zenana work there was especially trying to the health, sitting for hours breathing the poisonous air of the filthy living places—they cannot be called "homes"—of the heathen, and the long walks over the hot ground seemed to take her strength away. But she learned sweet lessons of faith, and shouted the victory before the walls came down.

In 1876, Jenny Tinsley became Mrs. Dr. J. W. Waugh. At that time the Doctor was Professor in the Theological School in Bareilly, and his bride immediately assumed the care of the schools and the Bible women in the city. After two years they removed to Cawnpore. The people were too bigoted to have a girls' school, and Mrs. Waugh took up Zenana work with her usual enthusiasm. When she saw the crowds of intelligent and well dressed women at the bathing season returning from the banks of the Ganges perfectly satisfied with the worship of the River and the black stone images along the stream, she asked "How is it with your hearts now? Are your sins all washed away?" Receiving for reply, "Certainly they are, or why should we come here?" Others saying, "No, our sinful hearts are no better, but what can we do?" They listened with eager attention while she told the story of the Son of God dying for us, and the tears filled their eyes as they said, "Our God never so loved us, but if we go to your God then we shall be cast out, having no home."

After twelve years of service Mrs. Waugh visited the home-land, but oh, so burdened to see the waste power in the churches, so little real consecration to the Lord for any and all work, averring that if the immense numbers of unused Church members here lived up to the standard of their belief they might turn the world upside down.

RAM CHANDRA BOSE.

When Ram Chandra Bose was here in 1880, thrilling the Church with his eloquence, what wonderful testimony to the "direct results" of woman's work, as he attributed his conversion to the prayers and testimony and labor of the missionary girls. It was at a Methodist Class meeting in Lucknow, led by Dr. Waugh, when Jenny Tinsley, Fanny Sparks, Phoebe Rowe and Eugene Gibson were in attendance, that "some supernatural influence took hold of his heart and led to his conversion."

HON. ANSON BURLINGAME.

When Rev. Arza Brown, father of the Branch president, was preaching in Detroit, he baptized a little boy baby that was afterward to become, strange as it may seem, minister plenipotentiary to the United States from China.

Anson Burlingame, for that was his name, United States minister to China under President Lincoln, the author of the famous Burlingame treaty, which stipulates for entire liberty of conscience in worship for Americans in China, and for Chinese in America; and further, for similar reciprocal rights in the matter of educational institutions in the two countries, and for the right of establishing and maintaining schools in either, so won the hearts of the Chinese people that they conferred upon him so singular an honor, one entirely without precedent, as that of minister plenipotentiary.

When, in process of time, the United States government was unduly embarrassed with the constantly increasing immigration of Chinese laborers, and desired to negotiate a modification of the existing treaties, another of Michigan's sons, Hon. J. B. Angell, President of the State University, was empowered with the responsible work and acquitted himself with great credit.

GERTRUDE HOWE.

In 1872, Gertrude Howe of Lansing, and Lucy Hoag of Albion, were sent to Kiu-Kiang, China, where they labored together until in 1878, when Gertrude returned to America for a brief visit, going back to her chosen field of labor in 1879, re-inforced by her sister Delia and Dr. Kate Bushnell of Evanston.

Miss Howe is a graduate of the Michigan State Normal School. When sixteen years old she consecrated herself to the work. Her appointment to China, after weeks of suspense as to her field of labor, was obeyed promptly and cheerfully and from love of the work, though she found it hard to leave her parents and had but one short night for the good bye, and the morning light found her hastening to Chicago to join the outgoing party. She sailed out the Golden Gate in October, 1872, reached China the last of November, and the first day of January, three days after her arrival in Kiu-Kiang, she was settled in her new home, her personal teacher secured, and the study of the language begun, and with Miss Hoag, a school established, a remarkable energy and perseverance that could accomplish so much in two months in a heathen land, confronted by an unknown tongue, combined with deep-seated prejudice.

From the first, Miss Howe emphasized the importance of training and educating Chinese girls from infancy, as the best way to evangelize China. In spite of the inbred hatred to foreigners, many of these waifs came to her in various ways. She adopted one of them as her own, and Miss Hoag adopted another.

Waverly, Illinois, was the first Auxilliary to ask the privilege of supporting the second baby Gertrude rescued from her murderous Chinese neighbors, no less than four sets of people asking to adopt the same orphan, giving it a name and support. Soon five baby voices were heard in the mission.

Let us see how this foster-mother managed with her little family. She said: "she conceived the ambition of emulating Mrs. Wesley in the suppression of the usual pernicious clamor of babyhood. That there was no crying she did not affirm, but simply that she did not allow so foolish a practice. If Mrs. Wesley

succeeded to such a result by the use of only moral suasion, in that particular she dared lay claim to no degree of merit."

One of these castaways was about ten days old when picked up. Ida Howe, for that is her name, is now fourteen years of age, and Gertrude is desirous of sending her to America for a more thorough education, also to study medicine.

Not all of these children rescued from death have lived, but the teaching goes on—in the Christian burial for the little ones, and the stones that mark their graves, with Scripture texts upon them.

Miss Howe was sent to Chunking, West China, in 1885,where she was happily engaged in orphanage work until, by the fury of a mob in 1886, the mission premises were destroyed, and she, with five of the little girls, found shelter in Chinkiang, in an upper room in Dr. Hoag's hospital.

Her labors have always been crowned with success, which not only the Branch has been swift to appreciate, but when she left Kiu-Kiang she received a letter from the British consul, Mr. Jameison, bearing clear testimony to the worth and influence of her mission. "Even the Chinese officials," he said, "one and all, speak of your work in terms of high praise. I have conversed with several of them on the subject, and, accustomed as we are to hear missionary work complained of and descried, it was no less a surprise than a pleasure to me to find you had so thoroughly conciliated their good opinion. Praise from such a quarter is, I think, the highest testimonial you can have. I think it only just to yourself to mention it, and I trust it will be some recompense for the years of self-denial and devotion to your young charges, to know that it has been fully appreciated, not only by the poorer classes for whom you have labored, but also by those in authority, with whom you have no direct communication."

Perhaps, when in the fuller light our vision shall be sharpened with immortality, we shall see how the mother-love in her heart, caring for the living, and mourning for those dead babies in far-off China, stimulated the Christian workers in her home, the Lansing District, to a Thank-Offering for Christian benefits, that finally developed into one for the whole Branch.

LUCY H. HOAG, M. D.

Miss Lucy H. Hoag was left an orphan in infancy, and at the age of five years became a member of the family of a brother, the Rev. G. W. Hoag of the Michigan Conference, whose wife is a most efficient conference secretary, ever regarding them with the tender devotion of a loving daughter.

When sixteen years old she was converted and began to teach school about the same time, but at a camp-meeting three or four years after, she made such an entire consecration of herself as to be willing to accept God's leadings for any work, to be a missionary, if the way opened.

She entered Albion College in 1865 with a view to greater efficiency, studying and teaching alternately until she graduated in June, 1872.

During her senior year in school that indefatigable worker, the State Secretary, Miss Rulison, called on the President, Dr. Jocelyn, for a missionary, saying she had Lucy Hoag in her thought, and he "immediately endorsed her" as a suitable candidate, and went with Miss Rulison to call upon her. She accepted this as supplementary to God's call, took one week to decide, and then gave herself to the work of teaching in heathen lands and was happy. Her acceptance being assured it soon became known, and naturally awakened an increased interest in foreign missions. She was appointed to Kiu Kiang, China.

An interesting farewell reception was tendered her in the College Chapel, when she was made the recipient of many tokens of regard and esteem. "The Michigan Conference set in Jackson a few days later, and on the eve of her departure a conference missionary meeting was held at which Dr. Jocelyn presided. With a father's sympathy and love for this, one of his pupils, about to go abroad, he in pathetic and appreciative words introduced her to the Conference, to whom she spoke cheerfully and hopefully of her call to, and choice of, this kind of service for Christ."

After spending seven years in China, she returned in 1880 to the United States. At the Kiu Kiang home, were any o the

babies sick, or did any of the poor crippled school-girls break a leg, it was always Lucy's skill and surgery that brought them safely through.

One of the foundlings, Katie Hoag, her adopted child, is already somewhat repaying her for her care. She plays the organ for school and chapel services, and is helpful in various other ways in the new Home in Chinkiang, a model for the girls in many things.

"In March, 1880, Miss Hoag returned for her health, taking the round the world sea voyage with very beneficial results. She spent the time until October 1, in visiting auxiliaries and associations in the interest of the society," and entered the medical department of the Michigan University, where, all unaided by any medical fund, she completed the course and graduated in 1883, when she returned to China, to a new field, and to new work, which from the first has been very arduous. Added to her professional duties was the selection and purchase of property for the Home and Dispensary in Chinkiang.

By the way, how many people know that a Dispensary is purely a Methodist institution, Wesley starting one in connection with the Old Foundry, the first in London, and some say the first in the world!

PHEBE ROWE.

Scattered all over India are persons of mixed European and Asiatic descent, who have never been very largely utilized in missionary work, owing somewhat to a widely prevailing notion that they are not adapted to this kind of service. In refutation of this false teaching we cite two notable instances, one in the person of Dennis Osborne, whose purity of heart, brilliancy of intellect, symmetrical character, successful ministry, and eloquent utterance mark him as a marvellous man, who, if he had never accomplished anything but the establishment of the "Dasahara meetings," a series of open-air services, during the four days of a well-known holiday season, in the very heart of the English quarter of the city of Lucknow, its streams of blessing flowing throughout all north India, and influencing even very remote places, these alone are sufficient assurance of the Master's need and call to work of these people.

The other instance is Miss Phebe Rowe, who, as early as 1873, assisted Miss Thoburn in her school and Miss Tinsley in her Zenana work. She is alone in the world. Her father was an English gentleman, her mother a native of India. The united testimony of all, is to her sweet, unselfish, thoroughly consecrated Christian life, their only care to keep her from working too hard, and strong desire that all know her as they do. She is valued as gold in the balance and not found wanting. Chiefly through her untiring efforts during these early years of service, the girls in the school gave their hearts to the Savior. She was then receiving $250 from the Branch for her support, living in the Home. In 1875 her salary was increased to $360, and the Detroit city auxiliaries assumed her support. She has written beautifully of her work, and of her personal experience while learning that salvation is all of grace through faith, and may be had in its fullness by placing all in Christ's hands, and trusting Him with the whole heart.

In 1876 there was much sorrow because her failing health compelled her to cease Zenana visiting. Under God's blessing,

Dr. Swain's skill saved her to the work, and to eloquently plead for the women of her India. In 1877 she applied herself to school work, receiving another advance on her salary the following year to $420, that of a first grade native teacher. About this time her friends and supporters in Detroit evidenced their love and appreciation for her in a beautiful gold watch.

Lucknow must henceforth share with other cities in her labor, and Miss Rowe went to Cawnpore to teach. Here the work at the bathing ghat was intensely interesting, and she was greatly cheered by meeting those who believed all she taught them, and though she may never see them again she knows others will surely lead them into the light.

For some reason the North-Western Branch, while occupying stations in each of the Pagan countries save Corea, (it made an appropriation for a medical missionary in 1886,) and in each of the Papal countries where the Woman's Society is at work, has never sent but two missionaries to India, but this adopted missionary is equal to a host, "A workman that needeth not to be ashamed."

Her next field of labor was Moradabad, being sent there by the Annual Conference. In 1882 her salary became $600, and in 1883 it was $650, she having been raised to the full rank of a missionary. At this advance in her salary, assistance was kindly proffered the Detroit Auxiliaries, which was promptly refused, with the sensible conclusion that if they were supporting a native helper who was rendering as efficient service as a Christian girl from America's cultured homes they certainly could support her. In 1883 she moved again to Bijnour, and took charge of that school. The girls gathered in from their miserable homes, where the moral uncleanness was even worse than the physical disorder and untidiness, were brought under the care of this sweet-spirited woman, and grew pure and strong for the work of the redemption of India. From this place she wrote, "The Lord is showing me the hidings of His power, and has given me great encouragement. May He bless those who in America are working for our land."

One of the missionaries wrote at one time, "None of us can work so well among the native Christians as Phebe Rowe, none so well build them up in Christian living."

She gave a year to Pithoragarh, teaching a part of the day and visiting among the women. During the dry season she spent a week or two at a time among the villages all about.

In 1885, Miss Thoburn, whose school in Lucknow is recognized by the Government as the best of its kind in Upper India, and which the native community says is a "standing monument of her powers of organization and management," she and Miss Rowe requested that they receive only half salary, the remaining amount to be used to pay another missionary, for whom they urgently plead.

Accordingly the appropriation was $350 for Phebe Rowe, our Eurasian girl, our joy and our pride.

LETITIA MASON QUINE, M. D.

In 1874 the Northwestern Branch furnished a missionary each for Japan, China, Mexico and South America. Illinois, proud State, that presented the nation with Lincoln and Grant, and, when a woman was wanted to lead in the great temperance movement, had a Willard for the emergency, now produces her quota of missionary girls for the foreign field, her first volunteer none other than Letitia Mason, M. D.

After completing her medical course in Chicago and receiving her diploma, she sailed from San Francisco, October 5, 1874, for the Kiu Kiang Mission, "full of life and strength, buoyant and enthusiastic, and on reaching her destination entered joyfully upon her work."

Her success with the wonderful language was itself a wonder, exhibiting her own force of character, speaking so that whatever she undertook to say the natives understood so readily that they were greatly surprised and pleased.

Her first professional visit was to an only child of a well-to-do Chinaman, with Miss Howe as interpreter. They were seated in Sedan chairs, and borne on the shoulders of coolies through dirty streets, so narrow that a man with arms extended could reach each side. When they arrived at the house of the Chinaman, they passed through rooms eight by ten feet in size, floorless and windowless and stoveless, until the sick-room was reached, and were astonished to find a window in it with two panes of glass! The baby was in a cradle, and the mother and grandmother and all the friends were near at hand.

The child recovered, when the father showed his gratitude by a Christmas present of two fat chickens, two huge papers of native candies, and a large package of oranges.

In 1876 a dispensary was opened, and two hundred patients received treatment—men, women and children. Skin diseases and sore eyes predominated. She was followed by large crowds of men and boys when visiting outside patients. On one day, when two new girls entered the school, Miss Howe had a most

disagreeable task in getting them ready for the doctor's sulphur treatment. They had fearful ulcers on the hands and feet; were nice, bright girls of nine and eleven years of age. The one with ulcerated feet could scarcely walk, and was very timid about coming to the Doctor's room and taking off her bandages; but smiles and gentle words quieted her fears. How the missionary's heart sinks on seeing the little soft masses of broken bones, and in thinking how much suffering this custom requires.

In the midst of all this usefulness, the fever seized her, and she was urged to go to Shanghai for medical advice. This was a river trip of five hundred miles, and accomplished in three days.

Dr. Mason was wonderfully in love with her work, perfectly contented and happy, except that her strength was unequal to the demands. The fever reduced her strength, and after a hard struggle with disease and pain, determined if possible to continue in the mission-field, she was obliged to submit to the inevitable and return home to save her life.

She sailed from Japan, June 25, 1876, and reached the United States in August, her interest in missionary work still continuing, always rendering such aid as she is able. She is married to Mr. Quine, and now lives in Chicago.

DORA SCHOONMAKER SOPER.

The next year after Methodist missions were planted in Japan, viz., in 1874, a young lady of fine culture and noble character, stepped forth from the prairies of Illinois, saying, "Here am I, send me."

Let us go back a few years and make the acquaintance of one who blazed a track for all who should come after her in that island empire.

In 1856 a family from New York settled in Normal, Illinois, who had a little daughter five years old. Almost before they were aware of it she had conquered the alphabet and was reading every book in the library and keeping a journal. "When she was eight years old the Life of Harriet Newell made such an impression on her mind she told her mother 'when she grew up big she was going to be a missionary.' She re-read the book and thought of it so constantly that she finally burned it, hoping thereby to banish the impression that she ought to be a missionary."

Away on the banks of the Kankakee, remote from sanctuary privileges, destitute of Day-school and Sabbath-school, that little girl was reading her Bible, reading missionary biography, and battling against conviction of duty with wondrous persistency for a mere child! But although the fire burned the book, her convictions of duty were not destroyed.

In a few years she graduated with honor from the High School in Chinnahon, and returning to her home, she dreaded to disclose to her mother her fast formed resolve to become a missionary.

Choosing a twilight hour for the conversation, with her head in her mother's lap and deeply distressed at the sorrow she was to cause her now widowed mother, whose only child and future financial dependence she was, Dora hesitatingly told her wish and hope.

Her mother joyfully embraced her and said: "Why Dora, my child, I have prayed for this for years. I praise God for it."

When appointed to Japan she was principal of the High School in Morris, Illinois, the superintendent saying: "The future alone can reveal how important a factor in the lives of many young men and women have been her words of advice and encouragement."

Her mother said: "Dora is a dear, loving daughter, but I give her cheerfully to the work to which her Heavenly Father has called her, feeling that it is the highest honor he could have conferred upon her. Oh, how glad I am that He has counted me worthy to make this sacrifice for Him."

Dora Schoonmaker sailed from San Francisco, October 5, 1874, and on her arrival devoted her best energies to conquering the language while studying the avenue to Japanese hearts.

Feeling that nothing permanent could be accomplished without a permanent home, her disappointment was great when at the next meeting of the Executive Committee no appropriation was made for one.

She hired a jinrikisha and went house-hunting. After weeks of search she rented a part of an old temple on Temple street, the other part being used for the worship of idols.

This young woman attacking paganism in its own den!

In this boarding-school, so rapidly did the prejudice against the education of women disappear she soon had twenty-eight pupils, five of them after six months probation asking to be baptized.

The Home was built in 1877, and Joseph Cook when making his "promenade of the world" pronounced it "the finest missionary building in the far East."

She was eminently successful in her work, but in 1879 married Professor Soper and returned home and is now living in Chicago. Mrs. Soper receives frequent invitations to address public meetings in the interest of missions and is always listened to with pleasure and profit.

SUSAN WARNER.

As with Japan, so with Mexico. The following year after the Methodist Episcopal Church had commenced work in Mexico, another lady of culture and experience in teaching was ready for that field, too, but this time Wisconsin is laid under tribute for Miss Susan Warner. Though a native of New York, when fourteen years of age she removed with her widowed mother to a little country place near Janesville, Wisconsin, where she was converted. Long before her conversion she felt the call to mission work, which was very strong after giving her heart to Christ. Her education was acquired entirely by her own effort, studying and teaching until she graduated at the Milwaukee Female College, teaching in that institution during the last year of her course. She also gave a year to Port Gibson, was in the Janesville High School, and four years in Baraboo. Resting for a time and trying to find a change of employment, she went to New Orleans, not intending to teach, but "God overruled her plans," she says, and into school again she went. Miss Warner is unassuming to the utmost degree and very conscientious. Her reticence about herself is also very marked. She has great decision of character when the question of duty is invoked, seldom acts from impulse, but is very deliberate. Once, when in New Orleans, she was preparing for an exhibition in her school, and was undecided what to do, but with a sigh of relief she said to a fellow-teacher, "I shall pray over it when I get home, and it will be all right then."

Too systematic in everything to unnecessarily waste time or strength, she is thus enabled, notwithstanding her poor health, to accomplish much more than many do who have vigorous constitutions. She takes first rank among teachers. In 1867 she had yellow fever. Her mother, now living in Illinois, has for many years been entirely dependent upon her, and on that account Miss Warner could go no further than Mexico.

And now, if we follow her there, we find her instituting for the girls in the Orphanage their own little service of family prayer,

listening with delight to the young voices as they blend in prayer and praise every morning at six o'clock; then decorating the arches and walls with evergreens, flags and pictures for Christmas time; or, leaving Orphanage cares behind, obeys the "powers," and flees to Pueblo to prevent a recurrence of long illness.

May 23, 1878, General Juan N. Mendez, a member of the Senate, visited the Orphanage. He had been there before, and was so well pleased he asked permission to come again. This time he was accompanied by the Governor of Hidalgo. Dr. and Mrs. Butler welcomed the gentleman, and introduced them in the Orphanage. The children were at once called in from their classes that the visitors might see them together and hear them sing. It surely was a pleasant sight, these girls gathered from the depths of want and degradation, "lifted higher," saved, we hope and pray, from "wrath" to come.

Pleasure, and even surprise was expressed at what was seen and heard. Leaving the school, they passed through various parts of the building. In the dining-room they were attracted by the whiteness of the tables, which were, they said, "cleanliness itself." The dormitories, with their rows of neat beds, won commendation, while here and there a doll, the gift of patrons in the States, caused smiles and questionings why these young ladies were not in school. The gentlemen passed on into the play room and the tiny garden, approving the swings and other means of amusement as affording at once enjoyment and healthful exercise. Many words of praise were spoken, indicating the high esteem in which they held the work of the Woman's Foreign Missionary Society under our several missionaries in the city of Mexico.

Miss Warner is now teaching in Pueblo. The school, under her skillful management, has steadily increased in numbers and importance. Much of the old prejudice and opposition has disappeared under the persistency and tact with which this field has been held.

When Bishop Warren visited her school, he said: "She deserves the credit of a Joan of Arc for her labors and success."

LOU B. DENNING.

The missionaries in that priest-ridden country, South America, were calling loudly for re-inforcements from the Woman's Society, using every argument emphasized by facts that have long since become patent, showing that the religion of that country, though nominally Christian, is as certainly idolatrous as that of India or China.

After long hesitation, it was finally decided to open work among the women, who are "just as inaccessible to the instruction of male missionaries as are the women of India or China," and the Northwestern Branch, so ready to respond with girls for other lands, now has one for this in the person of Miss Lou B. Denning.

Miss Denning first saw the light in Ohio. When she was twelve years old she went with her parents to Minnesota. They spent four years there during the early settlement, experiencing all the privations and enjoyments of pioneer life, qualifying her the better for missionary life, and then removed to Illinois.

In the spring of 1869, when Dr. and Mrs. Palmer were holding meetings in Bloomington, she was led to a full consecration of herself to the Lord, and her heart was filled with light and love and she was ready for any work.

She was early dedicated to Christ's service by earnest Christian parents.

Her mother's custom, whenever she took her babes in her arms, was to breathe a prayer that God would help her to bring them up to be workers for Him. And when He called this daughter to a foreign field she uttered not a word.

In 1870, Miss Denning graduated from the State Normal School at Normal, Illinois. When she received word of her acceptance as a missionary candidate, she counted it the happiest moment of her life. She sailed from New York, January 23, 1874, studying Spanish in the long two months' voyage. Many difficulties attended her, from quarantine regulations for yellow

fever, and a violent storm at sea, but when she reached her destination, a warm welcome awaited her from the missionaries.

She showed marked ability in mastering the language and in the work of translation, and untiring zeal in all her work; quite revolutionizing some of the customs of the people, in attending with the other missionary women a course of lectures upon the natural sciences, given by Rev. T. B. Wood, an unheard-of thing for ladies to do,—though all go to the theater, mask balls, etc., but quite a goodly number of them were highly delighted with the idea, and greatly interested in the lectures.

The gentlemen, attending *en masse*, on seeing ladies present, sat the whole evening through without lighting a cigar!

A year passed and Miss Denning came to feel quite at home in a mud *rancho*, or in a door-yard, reading, talking and singing to a company of women and children, revolting at their filthy clothing and foul surroundings, but for the knowledge that even here souls may be washed whiter than snow in the blood of the Lamb.

A house was rented at an exorbitant price and a school established, but six years later, in 1880, with health seriously impaired by the discomfort and construction of such houses as South America provides, this costly offering of the Branch returned, bringing a little girl from the school with her. It was greatly feared by the friends when she started, she would find a resting place beneath the waves of the Atlantic. Her health rallied with the "surcease of care," and she reached New York somewhat improved by the voyage.

A home has since been built in Rosario and Miss Denning, after rest and restoration, returned to her work.

LEONORA HOWARD KING, M. D.

Among the notable graduates of the medical department of the Michigan University is Dr. Leonora Howard King, who enjoys the distinction of being the most renowned woman physician in the world, through her successful treatment of Lady Li, wife of the Viceroy, Li Hung Chang, whom General Grant in his tour of the world designated as one of the three greatest living statesmen.

Dr. King is a native of Canada, her early girlhood being spent in Lynn, in the province of Ontario. In person she is tall, finely formed, with head and hair that would grace a queen, is retiring in her nature, but possesses the faculty of attaching and holding to herself very warm friends. She early manifested indications of strong character, a powerful will, great nerve and self-control, and an irresistible perseverance in any line of conduct she adopted. A decided genius for the medical profession was indicated at an age when most girls have hardly laid aside their dolls and childish amusements. Her education was mainly directed by her father, who was a physician, as were also two of his brothers. When sixteen years of age she was accustomed to accompany her father on horseback as he made the round of professional visits. If she remained at home she attended any who desired medical aid while he was absent, and became so proficient that she was able to set broken bones or amputate a finger. One writes of her: "She is a surgeon by nature, would take you to pieces from head to foot without showing the least compunction of conscience, and yet do it so tenderly that you would consider yourself the privileged one."

After some years of this kind of training, her father sent her to Syracuse, New York, to take a course in medicine. She remained there one year, but learning of the superior advantages offered by the Michigan University desired to remove thither. To this her father objected, not being at all in sympathy with her motives, but she wished to have the fullest possible preparation for her life work and decided to make this change at her own

risk. In the fall of 1873 she borrowed money of Canadian friends and came to Ann Arbor. The following summer she went to Grand Rapids, expecting to teach drawing and the modern languages. Being a stranger, she did not succeed well in securing pupils, and went out nursing. She was debilitated by her hard work and poor fare, and was soon prostrated herself. After her recovery she worked as a seamstress, and in that capacity made the acquaintance of some of the ladies in Division Street Methodist Church, who became greatly interested in her; one of them, Mrs. Julius Berkey, managing by guile to give her a home. So proud was she in her self-reliance and independence that her new found friend purchased unnecessary material to keep her in work and thus in her home.

Her friends, on learning her intention to offer herself as a medical missionary when her course was completed, urged her to apply to the Medical Fund for help. This she determined not to do if she could maintain herself independently, but after her return to Ann Arbor in the Fall of 1874, she found her funds insufficient for necessities even, and some of her Grand Rapids friends sent her fifty dollars, and then laid her case before the officers of the North-Western Branch, by which she was formally accepted in the Spring, and aid sent her February 29, 1876, by the Medical Educational Committee. She graduated with honor the following June. To show the feminine weakness of this brave woman we give this little incident. Just before commencement she went to the advisory member of the Medical Committee living in Ann Arbor, and with tears said, "I will have to give up graduating after all." On being pressed for a reason, she replied, "My class have decided to wear silk, and I can't possibly get a silk dress." It seems almost needless to add the dress was forthcoming, on which after all depended her title of M. D. The times had changed surely, when, three years afterwards, in China, she was presented by the Viceroy's aged mother with two beautiful heavy brocade silks, blue and lavender, and $1,000 for her hospital work.

The first year after graduation was divided between her friends in Michigan and Canada. She was accepted by the

General Executive Committee, in session in Washington, D. C., May, 1876, and appointed to Peking, China, in 1877, starting for her field of labor in April. Upon her arrival in San Francisco she became seriously ill, and was most kindly cared for by the Rev. Otis Gibson and family, until she sailed. Miss Howard spent four weeks in Yokohama, Japan, with Dr. Maclay's family, going daily to the hospital, studying the diseases and treatment required, "realizing more each day how wrong it was for her to leave America without hospital experience. There is no use in talking about it now," she wrote. "It will likely cost nearly $30 per month here for board, but the instruction received is worth more than that." She was advised not to leave Japan until autumn, but a thorough examination of her lungs proved how groundless were their fears of this delicate looking woman. Reaching Pekin in June she found the excessive heat debilitating. In a few weeks she asserted herself. They were paying a housemaid $4 per month for taking care of the rooms, waiting on the tables, and doing the laundry work. She sent her away, rose early in the morning, and in two hours would do all the work she did during the day, feeling that the exercise was a benefit to her. Dr. Howard was associated three months with Dr. Combs, who was then united in marriage with Mr. Strittmatter, of the Kiu Kiang Mission, leaving the whole responsibility of the medical work upon her. She had only made a beginning in the study of the language, but she employed an interpreter, and her practice soon became so great as to leave little time for study, which was a source of regret to her, because she was not able to instruct the mind as well as heal the body. February 25, 1878, a careless driver caused her to receive an injury in her left eye, which threatened her with blindness, but was after months of pain and darkness happily averted. This made her anxious to have a horse to ride to visit her patients. The missionaries thought it would not be safe, that she would meet insult and danger, but she persisted, and again her Grand Rapids friends came to her assistance, sending over money with which to purchase a horse. At first the children would call out, "See the foreign devil riding a horse,"

but after a little they began to recognize her and say instead, "There goes the good angel; she is going to see the sick."

We may not follow her as she stood bravely at her post during the famine months of that year; but go on to describe a visit three days' journey from Peking, to attend a lady belonging to the American Board. She was escorted by one of the missionaries and his sister, the lady riding in a mule litter, the gentleman and herself on horseback, taking a cart to carry provisions and bedding for the journey, putting up at Chinese Inns at night, eating from their lunch baskets, making tea or coffee, and sleeping in Chinese beds, using their own bedding, taking up their journey again by four o'clock in the morning, and stopping at some Inn for a noon lunch. The morning of the third day, Dr. Howard felt used up. The gentleman decided that it was best to ride on and leave his sister and the cart to get in some four hours later. The roads were very bad and flooded in some places. She forded streams when she would have to curl up her feet to keep out of the water. When within fifteen miles of her destination, they were met by a messenger with tidings that made them forget all about being tired, and they put their horses to the top of their speed, Mr. P. taking the lead, and she following close after, over ditches and up and down precipices. In a short time they were at the City Gate, in twenty minutes more reached the mission house, just in time to save the mother's life. She watched over Mrs. Anent eleven days, and when she considered her out of danger, started for Peking. Dr. Gulick was traveling through China in the interests of the American Bible Society, and desiring to visit Peking offered himself as her escort. He could not speak a word of Chinese. They rode on horse-back. Mr. Anent sent a cart with their baggage and also a servant to whom he gave definite directions as to the distance he was to travel each day, and the Inns he was to put up at. After dinner they left the cart to meet at the Inn where they were to stop for the night, but no cart came. She bought a kettle of charcoal and sat supperless by it all night. At ten o'clock the next day the cart came up having remained fifteen miles back at an Inn because the roads were bad.

They made only half a day's journey that day, and the next day being Saturday they decided to make a day and a half rather than remain out over Sunday. Filling their pockets with biscuits they mounted their horses at 7 a. m. and left the carter to come into Peking on his own time. The roads were bad but they managed to get into the Southern City Gate, then after a hard run for the Northern City Gate found themselves shut out for the night. A guide was hired to take them to the Southern City Helper's (preacher's), a distance of three miles. Sick, hungry, and so weary and disappointed she followed through the darkness about two miles, and then called out, she was too ill to go any farther, and Dr. Gulick sprang from his horse in time to catch her as she fell from her saddle. Some Chinese shop-keepers brought water to bathe her face, and carried her into their store. When consciousness was restored she asked them to hire a cart to take her to the helper's house, arriving there at nine o'clock in the evening after a ride of sixty miles. The helper wanted to go for some of the mission as soon as the gates were open, but after resting awhile she insisted upon being put on her horse at four o'clock in the morning and following slowly the helper with his lantern, got home about daylight. Mrs. Lowrey gave her a nice breakfast and she retired for the day quite satisfied to lie in bed and take beef tea that Miss Porter prepared for her. In a day or two she was quite well and thankful that she sustained no permanent injury. She was worn out with no unbroken rest night or day for those eighteen days, and her nerves strained from constant watching, care and anxiety.

She is wonderfully large-hearted and impulsively generous, ready to lavish her strength upon every patient from the poorest, most beggarly coolie to the highest official, a woman who has been seen to move on through difficult and embarassing circumstances, when she was the observed of all, with absolute simplicity and apparent absence of self-consciousness.

She has been often needlessly prodigal of her strength, and neglectful of the simplest precaution for the promotion of health. She plunged into medical work at the first and had small oppor-

tunity for study, but with her bright, keen mind she picked up the vocabulary necessary for the dispensary and hospital, but could not in the same way acquire that of the religious teacher, which has been done by another in connection with her work.

In August, 1884, Dr. Howard was married to Rev. Mr. King, of the London mission, and for a year or two was an invalid, unable to do any medical work. She is a beautiful housekeeper, fastidious and dainty, and yet shrinks not from the more repulsive work for those under her care.

Lady Li, the Viceroy's wife, whom she attended through serious illness not long after her arrival in China, is building a hospital for women, near the one built by Viceroy Li for Dr. McKenzie, of the London mission. Mrs. King will have the entire charge of her own hospital, which will be supported liberally by Lady Li, but should her strength fail she can get needed assistance from the other. The relation between Mrs. King and Lady Li, is that of most cordial friendship and mutual respect. The Viceroy's wife is an impulsive, warm-hearted woman, very benevolent and generous, whom Mrs. King is drawn to in many ways. The Viceroy is one of the ablest and most influential of the statesmen and generals in China, and his patronage gives her great prestige among the Tienstin officials, and opportunities for reaching many not easily brought into contact with foreigners.

In November, 1879, Lady Li gave her $700 to send to England for drugs, and asked her to send her a bill each month of the current expenses of the hospital, such as coal, stove, chair-hire, and woman's wages, and she would be glad to pay it, not to help missionary work, but to carry on the Temple work.

When Dr. Angell was United States Commissioner to China, he was accompanied by his wife who saw Miss Howard on the most joyful and exciting occasion, the dedication of the Isabella Fisher Hospital.

Mrs. Angell said: "I came to know Miss Howard very well, and was always very proud of her, and for her. Indeed, for that matter, I felt that we had reason to be very proud of our missionary friends in general. A country which sends such representa-

tives to a great heathen nation may indeed feel that the Lord is on its side."

DR. HOWARD'S WEDDING.

During the month of August, 1884, there was much of the usual preparations going on in the Hospital home in Tienstin, and in the little chapel for English service, as there would have been for a wedding occurrence in Michigan or in Canada.

Advantage was taken of Dr. Howard's absence to Japan "on a health trip," and to the dressmakers' in Shanghai, by Dr. Akers and Miss Yates, in re-arranging the house, putting down new matting, removing the old furniture from her room and substituting new, ordered at Shanghai by Rev. Mr. King, the groom-elect, chairs comfortable in shape and upholstered in figured stuff of fashionable shades, and a beautiful plush-covered table, Dr. Mackenzie's gift, while the several pretty flower stands, also among the presents, were made to do duty with the decorations.

Miss Yates' room was converted into a cloak-room, and Dr. Akers' was used by the gentlemen guests. Miss Yates' organ was moved in, and new parlor curtains were hung in the bay windows, while loving hands trained vines down the borders of the curtains and outlined the alcove inside and out. A little twinge of conscience seized him of the London mission who was to take Dr. Howard from such a pretty home to his old house, but the American Methodist ladies put his regrets to the test by suggesting certain changes, which he was quick to accept, and a new interior, with new furnishings, was put into the old house.

August 21, was the date fixed for the wedding. Invitations were received by some of her Grand Rapids friends, who found it inconvenient to go and could only send regrets.

The church was decorated very prettily with flowers, the lamps were taken out, and the cups of the chandeliers were filled with flowers, and vines were wound around the rods and covered the cups.

The window back of the chancel was draped with vines, and a gilt monogram of "H," and "K," with the Chinese character for

"King," adorned the center at the top, while tables covered with flowers, and bouquets on stands were placed here and there.

At 11 A. M., Dr. Howard, dressed in white satin, the gift of Lady Li, a piece of which lies before me on the table as I write, also a piece of the lovely lavender brocade presented to her by the viceroy's mother a short time before her death. There were lace ruffles up the front, and an adjustable train with much style, veil and orange blossoms, a pretty lace handkerchief, and a bouquet of tea roses, "looking very pretty and perfectly elegant," accompanied by her bridesmaids, Dr. Akers and Miss Yates, arrayed in white satin underskirts and Chinese light white silk overdresses, "stuck round with flowers in spots, where they looked well, and with red flowers in the hair," arrived at the church in their sedan chairs, when they were met at the door by the groom and his two best men, and the wedding march was played by a friend as they walked down the aisle.

Mr. and Mrs. Lowry arrived the day before from Peking. Mr. Lowry, assisted by Mr. Innocent, of the English Methodist Mission, performed the ceremony in strict accordance with the Discipline, ring and all.

After the religious ceremony, the party proceeded to the British consulate to complete the legal part, the bride and groom being provided with the Commissioner of Customs' trap, covered, in which they rode, the bridesmaids in sedan chairs, and the officiating clergymen in jinricks. They were received by the officials in full regimentals, brass buttons and gold lace enough to make a school boy sick with envy.

While the legal ceremony and the registration were going on in the parlor, a large crowd had collected in the hall, who threw after them as they went out half a bushel of rice, more or less.

On reaching the Home the table was laid for thirteen (!) guests, who sat down to a breakfast of good soup, cold ham, turkey, a few vegetables, a nice pudding, and a beautiful present of foreign grapes.

At the reception in the evening, given a large number of invited guests, refreshments were served in the dining-room, the ladies only sitting, the gentlemen assisting in serving.

There were the usual nice cakes, gold and silver, and cocoanut with white and chocolate frosting, chocolate and vanilla ice cream, and tea and coffee.

The walk to the gate was lined on either side with beautiful lanterns, as was also the veranda. By 11 o'clock all had gone, the girls "put up the boards, counted spoons and went to bed, solemnly vowing it would be many a day before they would become responsible for a repetition of these experiences."

The presents were very fine, silver of many different pieces, fancy and costly tables, pictures and table-ware. The Peking Mission gave a fine silver service, and a friend gave her $50 to spend as she chose. Lady Li, who was supposed to be full of war complications, sent silks and some little presents.

Mrs. King is retained by Lady Li as her physician, but has given up all other practice for the present.

Our loss is very great, but the memory of her deeds and wonderful work remain a cause for profound gratitude to the Infinite. Let us pray the Parent Society to provide against a similar loss in having these girls marry into the English mission.

JULIA SPARR COFFIN, M. D.

Julia Sparr Coffin is a daughter of Rev. James Sparr, of the Indiana Conference. Her home, at the time she was accepted by the Medical Committee as a candidate, was in Muncie, Indiana. After graduating from the High-School, she read medicine with Dr. Gerry, in Ypsilanti. She entered the medical department of the Michigan University, and graduated with honor in March, 1877, when she spent six months in hospital at Philadelphia for further much-needed practice, her expenses being met by the Committee. On her arrival in Foochow, China, she assisted Dr. Trask in the hospital, but in February, 1880, opened a street dispensary at the chapel outside the city. But few patients attended, the location not being at all favorable. Her heart had long inclined toward the city, the Home and Hospital being three miles distant from the ancient walled city of Foochow. All foreigners live either on the island or near the mainland, save the missionary families in the city. The Methodist mission has a chapel within the walls at East Street and thither she longed to go with her drugs. On November 7, 1881, she opened a dispensary there for women and children. A deacon was employed for religious duties, and one of the students detailed to assist in putting up medicines. At first Dr. Sparr only attended twice a week. After the New Year she went three times, but the number of patients increased so rapidly that at the end of June, 1882, she had seen over twelve hundred. Rev. F. Ohlinger has testified to the grand work she carried on in the dispensary when the patients sometimes numbered over seventy in a day. The work grew so rapidly, it was deemed expedient to provide a building for a hospital, as the island hospital was four miles away—a journey too great for a large number of important cases. Mr. Ohlinger assisted in the negotiations for the property. A petition, through the United States Consul, Wingate, was presented to the nativ officials for funds, when they joined with the Viceroy of Fuhkien in contributing $500. Dr. Sparr returned to America in 1883, taking the long route, and, after the usual preparations, was married at her father's home in Muncie to a tea-merchant who accompanied her, by the name of Coffin, when they went back to Foochow, where they still reside.

KATE BUSHNELL, M. D.

Again Illinois said another good-bye. Kate Bushnell, of Evanston, entered the Medical College in Chicago, with a view to preparation for the foreign field; graduated in February, 1879, and sailed in October of the same year, from San Francisco, reaching Kiu Kiang on the evening of November 10, and immediately set herself to the formidable task of learning the language, happy in the prospect of her work. Acting under the advice of others, she intended to devote a year to the study of the language before beginning the practice of medicine, making every effort at first to avoid patients; but the time came when sympathy and inclination overcame her decision, and she began a practice which steadily increased from month to month. During the first quarter of the year, her dispensary books record thirty-two patients and 249 prescriptions, while during the following July she saw one hundred patients, and dispensed over two hundred prescriptions. At one time the robbers broke into the mission-premises and nearly killed the gate-keeper, cleaving his nose in two parts. Dr. Bushnell's skill in dressing his wounds won the unbounded admiration of the Chinese, and the Er-fu, or chief officer of the district, was so delighted with the way she secured his nose with suttures that he pinned his faith to her directly, and sent his old grandmother to her to be treated for her eyes. Through anxiety and overwork, the Doctor became ill with nervous prostration. In those days of severe trial she learned new lessons of the wonderful love that never forsakes, which were of incomparable value. An assistant was sent to her relief in 1881, but not improving very much, and she who had come to help her failing in health, she was obliged to return with her, reaching San Francisco, May 30, 1882.

After spending some time in the West, she came to Chicago and engaged in work for fallen women, and is now fully enlisted in the White Cross movement. She is just as truly doing missionary work as if in the foreign field. How mysterious are the ways of Providence! It would seem as though this girl must needs go to China to secure the proper training to fit her for this service in Chicago—one of Heaven's richest charities.

DELIA HOWE.

Delia Howe was a student in Ann Arbor at the time of her sister Gertrude's visit home, and decided to accompany her to China on her return in 1879, for the purpose of work among the women and girls in their homes. Perhaps no one has furnished such bright and interesting articles for the *Friend*, about learning the Chinese language, its "tones" and other complications. Her reports also of her work, its reception and influence did much toward strengthening the hearts of the home-workers. But she, too, sank under her burdens and the unfriendliness of the climate, battled for months with failing health, with no hope of recovery in Kiu Kiang, and then sending across the sea a wail for "our poor, poor Chinese," she embarked with Drs. Bushnell and Gilchrist for America, and arrived in San Francisco by the "Oceanic," the 30th of May, 1882.

Miss Howe has rendered good service at some of the Conference Anniversaries and District Meetings in public addresses in the interests of the Woman's Foreign Missionary Society. After remaining awhile at her father's home in Lansing, she matriculated in the Medical College in Chicago, and in due time received the degree of M. D. There is not sufficient indication of promise of complete restoration to health, to warrant any hope of her return to China. She is now physician in the women's department in the Insane Asylum at Kankakee, Illinois.

JULIA E. GOODENOUGH HUDSON.

A young man in Davison, near Flint, little thought, as he was conducting the early education of a younger sister, that she would one day do missionary work in South America, but so it was.

Miss Goodenough continued her education in the Flint High School, where she secured the personal friendship of Miss Rulison and Mrs. Sutton, two workers who were of incalculable service to her in after years.

She spent many years in teaching, a part of the time among the freed-people of the South, and could her own preferences for a field of labor have been granted, she would joyfully have gone to Africa.

When sixteen years old she became a Christian, and the first thought that entered her mind after the coming in of the Divine Presence was:

> "The arms of love that compass me
> Would all mankind embrace."

She sailed in July, 1880, for Rosario, South America, and after being good-e-nough to hold the fort while the overworked missionaries, Misses Denning and Chapin, came home to recuperate, she was then requested to return, but recognizing her commission from the Divine Head of the Church, she chose to remain, serving for a time under the Protestant Episcopal division of the army, or until a Providential opening occurred in Buenos Ayres, when the Rev. J. E. Thompson sent for her to come and take charge of the girls that persisted in coming to his Ragged School for boys. The school soon increased to ninety pupils, was adopted by the Women's Foreign Missionary Society, and she was happy, considering this distinctively missionary work.

She adopted one little girl as her own, giving her the name of Marguarite Rulison Goodenough, after Mrs. Dr. Fish's mother, asking only that she be remembered in the prayers of this good old mother in Israel.

In July, 1886, she severed her relations with the Society that sent her out, and married a teacher in the Government Schools, a Professor in the Observatory.

MRS. L. M. TURNEY.

For a long time in Rosario, South America, the help of a Matron was needed, and for some time in Michigan the Lord had in tutelage the woman for the place, Mrs. L. M. Turney, twice bereft as a widow, her former husband, the Rev. Hiram Law, of the Michigan Conference. She was one who felt that her personal griefs and experiences "must flee behind the cross always and ever when his name is at stake."

She was quietly living at Eaton Rapids when sent out for the special work of teaching the Spanish girls to cook and sew and do general housework. On her arrival she essayed to follow the advice of Mrs. Clemens, and rest for a few days, but after listening to her two days she decided "she couldn't eat another meal without looking into things," and donning a work-apron, went into a South American substitute for a kitchen, with its brick floor, so untidy that what remained underneath was an unsolved riddle.

Attacking a kettle in which to cook the dinner, after somewhat of a wrestle with the various strata she "touched bottom," and quietly determined that though she could not speak Spanish, and the two fourteen years old girls in the house detailed as 'help' could not speak English, she would soon make them know one word, and that word "clean."

Never discouraged, but with faith in the future tidy, good housekeeper, she worked on under great disadvantage, without pantry or storeroom, in a small kitchen far from the dining-room, hoping for the Home that was to be.

With a heart full of missionary fervor, she also assists in the school and prayer-meetings, with the girls.

MRS. E. J. M. CLEMENS.

In 1880, two missionaries were sent to South America and one to India, from the Branch.

Mrs. Clemens was born in Ohio in 1841, of Scotch parentage. Her father was a preacher of the Scotch or Independent Church.

When she was but twelve years old, her mother died. After these years, she studied and taught alternately until in 1860, when she removed to Southern Illinois, where lived a brother, and engaged in teaching.

In 1863, she entered the Female Seminary at Painesville, Ohio, and graduated with the class of 1865. The year following, she was married to P. C. Clemens, of Metropolis, Illinois, with whom she lived until his death, in 1871. Her energy prompted her to resume her work as a teacher, though well provided for financially, which she followed steadily and successfully, and until she was accepted by the Woman's Foreign Missionary Society and sent to Rosario, South America, in 1880.

Her active efforts and untiring zeal for the establishment of the Rosario Home culminated in the little book, Rosario, the joint production of herself and Mrs. J. F. Willing, while Mrs. H. T. Jordan, of Michigan, an enthusiastic worker and consecrated woman, assumed the financial control, securing the entire proceeds of its sale to the Home.

In 1881, her health began to fail under the heavy burdens, and she was obliged to come home.

Much of her time since her return has been spent in literary labors. She is the author of several books, principally relating to South America, its people and religions.

FRANCES J. WHEELER.

In 1865, a little girl from Wisconsin, six years of age, accompanied her parents to the then seemingly, more than now, distant mission-field, Foochow, China, and proved herself a good sailor, being sick only the first day of a five months' voyage (she is the only one of the Society's girls to go around the Cape to China), and has never experienced an hour's trouble from that cause since, in all her travels, four times across the Pacific, up the coast of China, and while navigating the Yangste for sixteen hundred miles. During her seven years' residence she frequently expressed the determination of returning with her younger sister, born in China, as teacher in the mission-school, after years of study in the home-land.

In 1873, the failing health of her father, Dr. L. N. Wheeler, compelled the return of the family to their Wisconsin home. On entering school, in her fourteenth year, these desires gradually passed away from her mind, but were revived when her parents were asked to take up the work of founding the West China Mission. She thus expressed herself: "If you," referring to her father and mother, "think I can do the work successfully, I will gladly take it as my life work; for I do want to do something useful."

She was passionately fond of music from a child, and felt she must have her piano for a companion while so far removed from friends and loved associations. With some inconvenience, it was transported across the ocean, up the river, and finally carried by twenty stalwart Chinamen up some two hundred steps from the native boat, and placed in their own hired house in Chun King. It has been of great assistance in entertaining the natives, although the time for music has been snatched from a busy missionary life. Frankie has that essential qualification to missionary work, sympathy, always defending the Chinese, and extremely anxious that no opportunity pass without telling them about their souls' salvation. A warm dinner is of no account if she has a company of women to entertain and teach the doctrine of Jesus.

She also takes all the cast-away babies and school-children into her heart's affection, and is not satisfied with anything less than their conversion. While one of the school-girls was lingering with consumption, she wrote home to her parents—the failing health of her father having again compelled the return of the rest of the family—to pray for the dear girl, adding: "Would it not be dreadful for her to die unsaved?" About one o'clock one Sunday night she hastily obeyed a summons, to find her gasping for breath, but looking so peaceful and happy. The dying girl greeted her with a smile, and began to thank her for what she had done. Frankie asked her if she was happy in her mind, and if she continued to trust in Jesus. She made a very decided affirmative answer. After praying with her, she soon passed away.

At one time a little party, made up of Miss Wheeler and Miss Howe, and their girls, Ida, Julia, Belle, Nancy, Aggie and Pi Ru, took a delightful boat-ride, and picnicked at the foot of the hills where the sanitarium was to have been located. The girls walked nearly all the way, to her great delight in their being able to trudge along so comfortably. Her experience in picnicking with small-footed girls had made her almost resolve never to do it again, but their teasing to be taken into the country, she says, can't always be refused, even if they do make such work of walking, and to provide each with a chair is so expensive. She says the girls are very anxious for her to write a petition to the Emperor, beseeching him to forbid foot-binding! Were they at liberty to follow their own inclination in the matter, she feels sure, nearly if not every one of them would throw into the fire the dreadful bandages.

Months before the dreadful riot occurred, in writing to her sister, Aggie, she said: "I am actually ashamed to acknowledge myself an American, after the course our people have taken regarding the Chinese. Mrs. Wilson and I used to become very animated and enthusiastic in putting forth the merits of our respective countries, our spirits often reaching an exceedingly patriotic pitch; but were Mrs. Wilson or any other Englishman to

challenge me again, I would remain perfectly mute, and allow them to run down our land of the free to their heart's content. I would not blame the Chinese government, in the least, should it recall its people and drive us out; but, oh, dear! I hope and pray that such a dreadful calamity may be averted. What would become of these helpless children of ours in case we are obliged to leave? Of course, if the English brethren and sisters were not compelled to share the same fate, they might take care of some of them at least, but it would be asking a good deal. We shall wait anxiously for further developments." How sad the developments were—destroying the mission property, compelling the girls to flee for their lives down the river, under cover of night; Miss Gertrude Howe, with six of the children, to Chin Kiang, where she engages in the work of translation until arrangements can be made for further school-work; Miss Wheeler, who greatly needed the services of an oculist, came to America, but is looking forward earnestly to her return to the land where, under God, she did such successful work.

Mary Porter Garnewell, that bravest of little women, who defended the mission premises and her own life with a shot-gun, against the fury of an angry mob of two hundred Chinese soldiers and roughs, when her husband was appointed to the superintendency of that mission, wrote back to Mrs. Wheeler: "Can you imagine how happy a circumstance it has proven to me that I should find my old time girl friend, Frankie, among those who welcome me to my new home in a strange country? The best of it all is, she has retained her pure, girlish sweetness and simplicity to combine with a full, strong womanhood. I love the bright, kindly, busy way she goes about doing and thinking for others, with not the least thought of self or any sign of self-consciousness—no appearance of doing from a sense of duty, but all is done in that glad, happy way that seems to be simply the overflow of a loving nature. She does not seem to *theorize* about life, its meanings and its aspirations, but simply *lives* a full life of sweetest meanings that must realize for her the highest aspirations and best hopes that live in the hearts of others more

given to speculative theorizing. I am glad you have given so rich a gift to the West China Mission, and I am glad I am here to share with so sweet a fellow-worker."

Her mother says: "As we were not permitted to continue in the foreign field, it gives us great pleasure that our daughter so willingly and cheerfully devotes herself to the work we so regretfully laid down."

MRS. CARRIE VAN PETTEN.

While Japan, during the past few years, has appropriated the best results of western civilization, it has also been blessed with six missionary girls from the States of Illinois, Wisconsin and Michigan.

Yokohama, the seat of the infant church formed in 1872, has a pathetic interest for the Woman's Foreign Missionary Society, because of the sudden arrest, through glorious death, amidst devoted labors, of Susan B. Higgins.

A Memorial Home was purchased by the Society in 1883. It had been Miss Higgins' earnest desire to have a home of her own, where she could bring women and train them in the Scriptures for work among the sisters. She did not live long enough to commence the work, but her plan was laid on other hearts.

September 25, 1881, there arrived in Tokio, from Illinois, Mrs. Carrie Van Petten, the widow of a young Methodist preacher who was called away to the heavenly home just as he had begun his work.

"They had planned to go together to the foreign field; but, after four or five months of wedded life, he dropped her hand and slipped away, leaving her to carry alone the work they had hoped to share."

The second week after her arrival she began work in the school, the English-speaking girls reciting to her in the afternoon, while she studied the language in the forenoon, the evenings being filled with writing and study. She proved herself a

most enthusiastic and efficient teacher in the English department, inspiring in the girls under her care something of her own love of the sciences, and making Bible history and moral science a real delight. In 1883 her place was supplied, and she went down to Yokohama to carry out the beloved Miss Higgins' plan for a training-school, which is a real success. The prescribed course of study, arranged by the first Japanese Conference, includes regular lessons in the Pentateuch and Gospels daily, with a course of reading to aid in the study of the Bible; to which is added lessons in reading and singing, the whole occupying three hours. All the work—sewing, washing, ironing and cooking—is done by the women. A class in sewing, every day from two o'clock until four, includes all the pupils in the school, and any others who desire to enter. On Sunday they teach in the Sunday-school. Once a month a meeting is held to which all the women of the church are invited, most of whom are reading six verses daily, in accordance with the regular course marked out by the Bible Union. Every Sabbath evening the pupils collect as many poor women as possible into the school and teach them, making an interesting meeting. One time Mrs. Van Petten, with the other missionary, a preacher and the girls, made a trip in the country for work, and, being detained for passports in a village, held a meeting, when two hundred persons were present and two candidates were baptized. She has also started a class for jinrikisha men's wives, and the Bible-Reading Union she organized for the benefit of the women has become quite popular. She hopes, by correspondence with the native pastors' wives, to get this introduced into all the out-stations in that section.

Mrs. Van Petten came home in September, 1886, for a much-needed rest. So thoroughly Japanese had she become in speech and manner that some who heard her at the annual meeting supposed that was her nationality. Her address on that occasion was well received, much interest centering in her delineations of Japanese character, illustrations of Japanese customs, and in singing one of the three Japanese tunes.

REBECCA WATSON.

Again does Ireland make another contribution to this Branch, this time Miss Rebecca Watson, daughter of the late Thomas Watson of the Central Illinois Conference. When but a few months old she came with her parents to Illinois. She early gave her heart to God and her hand to the Church. When eighteen years of age she graduated at Hedding College, Abingdon, Illinois, and for thirteen years was a successful teacher. For some time, on becoming interested in the work of the Woman's Foreign Missionary Society, she questioned "as to her duty to carry the Gospel to some benighted land," the death of her loved father helping her to an affirmative answer. In the spring of 1882 she was accepted as a missionary candidate and appointed to Bulgaria, but the war threatening occasioned considerable delay and final change to another field.

May 17, 1883, Miss Watson exchanged the office and work of Corresponding Secretary of the Macon District in the Central Illinois Conference for work in Yokohama, Japan, reaching there June 6th. So happy did her arrival make the missionary she wrote back: "I am sure we were made to live together, and I hope we may be wonderfully blessed in our work. I expect it on the promise, 'Your labor is not in vain in the Lord.'" She remained teaching Bible women and learning the language until September, 1884. She was then assigned to the English department of the Boarding School at Tiko, where the beautiful spirit of a deeply Christian life is moulding the character of Japan's bright-eyed daughters. Demands for new work from cities along the coast and in the interior constantly meet the missionaries, who are so powerless to do anything for them. Wives of missionaries who do not feel equal to the task of getting a house and opening a school, yet willing to do all they can, are giving instruction in their homes. Many people in the cities around would be willing to pay for the tuition of their girls if schools could be established among them, who can not send them so far from home as they would have to do if they were to go to Tokio.

Miss Watson sighs, "I hope something can be done soon for these places."

CATHERINE COREY, M. D.

In 1881 the Medical Committee sent Miss Corey of Northern Indiana to Ann Arbor, providing the moneys necessary for her sustenance, clothing, board, books, tuition, traveling expenses, etc. After a three years' course she graduated with honor, was appointed to China, and arrived in Foochow April 1, 1884. Dr. Trask welcomed her right gladly, and noted with what surprising readiness she took up the language, with greater ease indeed than she had known any other foreigner to do. Her faithfulness and devotion have won the highest praise from her co-laborers and the confidence and affection of the natives. Immediately she began to plead most earnestly for a hospital in the very heart of the city, and for an associate and a trained nurse.

The duties of hospital, dispensary and nursing are very burdensome, but she dared not contract the work, and felt that she must see all that came at whatever cost. She wrote back after being there some time: "My heart is sick and my ear sharpened instead of dulled by the pleading of the people. Had I simply wanted to practice medicine because of the money in it, or for the professional life, I would have stayed where both were offered me with more ease and larger emoluments. All the money in the missionary treasury could not keep me in China one year did not the love of Christ constrain me. Indeed, I could not practice medicine at all did I not have a compassionate Christ on whom to lean hard. During a few weeks of illness, when my hands were folded and I laid aside, I had time to see that God was blessing my work, and that special signs of his favor rested upon me. But this medical work is but a means to an end, and as such I must not let anything stand in the way of successful work, for in a great measure my success in giving the Gospel to the people depends on my success in healing their bodies. If I go before and open the door and sow some seed by the way, God grant that other laborers may follow who can cultivate all the ground given. My soul longs for a helper who, day by day, can give the Gospel to my patients. The doors are wide open, and I beseech you to help us enter. I know the calls are many and the needs great the world over, but the opportunities for work now in Foochow are greater than ever before. The time has come to act."

SARAH DE LINE.

Sarah De Line was born January 27, 1854, near Elwood, Illinois. She was born again of the Spirit in 1872, and was an honored and efficient member of the church until her departure for India in 1884. As a public school teacher she had the highest testimonials. She was also a model Sunday-school teacher and a class leader of deep piety and large usefulness, a wise counsellor and successful soul-winner. Her tireless energies and undaunted purpose consecrated to God and humanity, gave her an extensive influence and made her life a power for good. When about twenty-one years of age a dear friend confided to her the conviction that she must be a missionary. "Oh," said Sarah, "if I, too, were only called," and from that hour for more than a year she cherished this strong desire. Her actions were always controlled by a clear perception of duty, which she defined as word from God, and not until she heard the Spirit's voice at a missionary meeting calling for her did she really entertain any expectation of work in a foreign field. She gladly answered: "Yes, Lord, when and where thou wilt." An invalid father and aged mother required her care, and so she waited and "pondered these things in her heart," preparing for the work which she was confident awaited her. "About a year and a half before she sailed for her appointed field her suffering father triumphantly went home, and in a few months a married sister urgently invited the aged mother to share her home." She cherished the hope of caring for the comfort of her mother, and to relinquish the most precious privilege of her life was indeed hard.

Again the voice said: "This is my will concerning thee, for I have need of thee." In May, 1884, after much prayer and definite direction from on high, she offered herself to the Woman's Foreign Missionary Society, was at once accepted, plans were matured, arrangements completed, hinderances removed with such rapidity that the hand of the Lord was clearly recognized, and September 20, 1884, in company with Rev. E. W. Parker and family, sailed from New York for Bombay, full of cheerfulness

and courage for her cherished life-work. Her family, while keenly feeling the separation, yet rejoice that they have such a gift to bestow upon the cause of the beloved Master and King.

The work under her efficient management is a marvel and a joy. At first she was met by three trained, unthought-of Christian workers who stood ready to assist her with even the keys to the zenanas in their hands. When she commenced her work she was not allowed to read the Scriptures in every house, but very soon the change came; they were not only welcome, but the Bible asked for at once, many of the women becoming possessors of a copy of their own and studied intently the story of Jesus and his love. A foothold was also secured in the very heart and stronghold of Mohamedanism! What a record for the first year in that cosmopolitan city! Hopes and expectations have not only been fulfilled, but expected difficulties have vanished; the learned and the unlearned would learn of Jesus and the followers of the false prophet would learn of the true One. From wards of squalor and from homes of luxury comes the request, "Teach us of your Christ."

Miss De Line says: "There is a growing conviction among the better-informed heathen that Christianity is to eventually prevail in India, and we have taken our trumpets and our lamps within our pitchers and have come into the outside of the camp, and with a measure of faith are crying 'The word of the Lord.'"

"The domestic and family matters form the women's world, but the women of India are beginning to learn that there is an outside world, and very curious are they about it, too; many of them are far from satisfied with Zenana life and imprisonment. They are not going to be kept prisoners many years longer, and it is a question for the Christian world to ponder, Shall these women come forth renouncing idolatry to accept infidelity, or shall they be led forth by Christian women and by them guided to the King's highway where they may walk with the liberty wherewith Christ hath made them free?"

LAURA MILLS LATIMER.

Rev. Ebenezer Latimer was a Methodist minister who spent most of the years of his itinerancy in the towns and villages of Western New York. He had seven children, of whom Laura was one of the younger. She was born in Castile, New York, and when a very young girl entered the Geneva College at Lima. She continued her studies at Fort Plain Seminary, where she graduated, her oldest brother, Rev. James E. Latimer, being at that time Principal. This was the brother who, during the last fifteen years of his life, was Dean of Theology in Boston University, dying in 1884. Laura taught for several years in Maryland, in Pittsburgh Female College, in Rochester, New York, and lastly in Chicago in a Ladies' Seminary.

She first went to Mexico as a missionary under the Woman's Presbyterian Board. After two or three years' service in Mexico City as a teacher, she was by her own wish transferred to the Methodist Mission. After this she was for a time associated with Miss Hastings at Pachuca, and in 1885 was sent to open a school in Guanahuato. Her proficiency in Latin and French enabled her to acquire the Spanish language very quickly, so that she was soon able to teach in it, and to translate tracts for distribution. Her health became greatly impaired in Guanahuato, and her physician said she could not live long there. She returned to the United States, and for two years studied medicine in Chicago, where she has a brother, which place is her home when in this country, but obtained leave of absence to attend her aged father in his last illness.

Miss Latimer is the author of some very sweet and devout religious poems. She is very interesting in conversation, but shrinks from anything of a public nature.

REST.

BY LAURA M. LATIMER.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.—Eph. iii., 19.

I prayed to have this love of Christ,
For O, I longed to know
The breadth and length, and depth and height
Of Jesus' love below.
He came and swept away all props,
On which I leaned with pride;
For only into emptied hearts
Comes Christ the crucified.

He humbled to the dust my pride,
And yet, the bruised reed
He did not break—so tenderly
He heals the hearts that bleed.
The Saviour could not enter in
A heart so full of sin;
I wept when his clear light revealed
The vanity within.

The calm, so sweet, has come at last,
The poor tossed heart finds rest,
The tempest drove the weary bird
Into the sheltering nest;
The storm without is just as fierce,
The blast is at its height,
But all within is calm and still—
At evening-time 'tis light.

For this new life, so sweet, dear Lord,
What can I say to thee?
I never dreamed that thou couldst give
Such perfect rest to me.
For years I heard thy pleading voice,
"O cast your care on me,"
And yet I knew not how to trust
Those weary cares to thee.

More heavy grow the burdens then—
The weight I could not bear;
Helpless I cast them at his feet,
The burdens and the care;
And O, the quiet peace and joy,
The fullness of his love;
Who cast their every care on him,
Will taste the joys above. —[New York Advocate.

MARY C. ROBINSON.

A pen-portrait of Mary C. Robinson would describe her as slight in form, dark-complexioned, and with very expressive features, though not handsome. A glimpse of her character would reveal sweetness of spirit, gentleness of manner, cheerfulness of disposition, a modest estimate of herself, sympathetic helpfulness, conscientiousness and faithfulness in the discharge of any duty. Her father's home in Marshall, Michigan, was always the preacher's home. Among the early friends of her school-days she loves to count Mary T. Lathrop. In early years Miss Robinson gave her heart to God, and has led an exemplary and useful life ever since.

"She began her career as a teacher young, and has gained and retained an exceptionally honored reputation as such, having had situations in several of our best graded schools in Michigan and other States. She is universally popular; has a fine, cultured mind; is a good conversationalist; has ready wit and a large fund of humor. She is patient, sympathetic and enthusiastic in all her work, and as a friend has the appreciation and fidelity that makes her always trusted and loved. In religious life never demonstrative, but those who know her best know the depth of her devotion to truth, principle and right-living and her readiness to do and suffer for Christ."

In 1883, during the session of the Michigan Conference at Albion, Mrs. E. A. Hoag went thither looking for a missionary. She was questioning Mary if she could refer her to any young lady, when the thought flashed like lightning into her mind, "Oh, if Mary would only go," and speaking it right out, stopped and looked her in the face, while a light from a window shone full upon them as they walked and talked by the way. She pressed her arm and said: "Oh, Mrs. Hoag, there is nothing in the world would please me so much;" then added, "but I am not fit, and you would not dare recommend me." When they parted, Mrs. Hoag said: "Think and pray over it, and if you feel called to do this of the Spirit, let me know by letter in a few days." The

LINNA M. SCHENCK.

In 1857, the Methodist Church commenced work in Bulgaria, and the Woman's Society in 1874, supporting for a few years two or three Bible-women and a few scholars in the school of the American Board at Samahoff, until Rev. De Witt Challis established and carried on a boarding-school at Loftcha. Three years of labor, three removals, two prolonged contests with the authorities of the government, and much patient and impatient waiting were involved; but after this checkered history, Miss Linna Schenck, of Michigan, having heard the "Macedonian cry," was sent our to their relief, arriving in November, 1884, and immediately commenced work in the school, assisted by two competent teachers. A loving welcome from the girls awaited her. She was surprised to learn how much had been accomplished, how systematically and excellently everything had been carried on until visible results proclaim success. When she determined to go to that land, many friends said to her: "Why do you go to Bulgaria? Are there not many other fields more promising?" She answered: "I do not thus read the command of the Master: 'Go ye into all the world [except Bulgaria] and preach the gospel to every creature [except Bulgarians].' "

The first representative of the Woman's Foreign Missionary Society, in any field, holds a somewhat embarrassing position. Precedents must be established, foundations laid; plans must be so elastic that they will readily yield to the necessities or improved methods of future workers. Between the fear of laying the foundation too broad, and the inspiration of faith and hope which would lead a liberal devising, it would be strange if there were not mistakes of judgment in one direction or the other. Fortunately for Miss Schenck, she did not go to her field with any rose-colored views of mission life, knowing that it meant hard work, discouragement, loneliness and weariness. There was no room, she says, for disappointment, except that the trials have been far less than she feared, and the encouragements far greater than she dared to hope. She entered upon her work with enthu-

siasm, giving several hours per day to the study of the language, and other hours to English teaching and general management of the school, thereby relieving Bro. Challis from his enforced duties. Too close application caused her health to give way, and she was the victim of nervous prostration. In her self-denial, she at once assumed the support of a scholarship, and asked the Secretary to retain $50 of her salary to be applied where most needed. When the war-cloud burst, they proffered the use of the school-building for a hospital; the girls, whose brothers or friends were in the army, sewed for the soldiers, and used all their means to aid the sufferers.

The week of prayer in 1886 was observed with two meetings daily, and the spirit of John Knox descended upon this missionary—"Give me [Bulgaria], or I die." A blessed work of grace resulted in the conversion of eight of the twenty-nine girls in the school, and in the prayer-meetings the North-western Branch workers were specially commended to the special care of our Father. They have connected with the school a Young Ladies' Missionary Society, and during the first two years raised $25, which they disbursed as follows: Fifteen dollars to aid the wounded soldiers at Sophia, five dollars to the Chicago Training School, and five dollars to the general treasury. The Uniform Readings are studied, and the Missionary Lesson-Leaf taken. As stirring stories are told of the barbarous neglect and oppression that the Bulgarian women suffer, and of their keen heart-hunger for a better life, as any that are heard from China or India. The thoughtful are quite convinced there is no possibility of reaching any general prosperity till the women are helped to a life of intelligence and piety. The wisdom of making exceptions to the ever-recurring age question is fully justified in the appointment of Miss Schenck, a teacher of large experience and most excellent Christian character. The best of feeling exists between the only two denominations in Bulgaria. Miss Schenck has enjoyed the hospitality of the missionaries of the American Board, south of the Balkans, and says she feels she has a place in their hearts and prayers. Their longer experience has been

of great benefit to her, and her faith and zeal have often been strengthened by their cheerful persistence in spite of difficulties, and by the success which is now crowning their efforts. May this harmony continue to exist until the mountains and valleys echo with the song of the reapers, shouting "Harvest Home."

ELLA J. HEWITT.

There was born in Quincy, Michigan, October 10, 1850, a frail and delicate child, subject to severe attacks of sickness, so that her father, a physician, at times despaired of her life. She was named Ella J. Hewitt. During her early childhood Ella was able to attend school but very little. She manifested a good degree of mental precocity and aptness to learn, which had to be wisely restrained in order not to interfere with a proper physical development. With all possible care, the physical never kept pace with the mental growth.

After the family removed to Gilead, her health improved so materially that she was able to attend district school quite steadily. In the summer of 1867 she went to the North-East Indiana Literary Institute, which she attended one year. She then went to Ohio and attended the Norwalk Seminary; afterward the Lansing High-School, in the capital city of her native State, and finally the State Normal at Ypsilanti, alternating the periods of attending these institutions by teaching in Indiana, Michigan and Minnesota. Thus it will be seen her life has not been an unoccupied one, but marked by stern resolve and fixedness of purpose hardly to be looked for in one so slenderly constituted.

Her father thinks Ella became a subject of Divine grace very early in life, and believes she chose the right at the very dawn of intelligence. She was always a praying child, always had very positive convictions of right. Her goodness was not of a passive or negative character, but positive and well-defined. One incident occurred, when she was about four years of age, that her father can never forget. He had allowed some hinderances to interfere with family prayer for a time. One evening,

just before retiring for the night, Ella said: "I will go and kneel down by my little chair, this way," suiting the action to the word, which he took as a merited rebuke, and at once set up the family altar again.

In 1866 she made a public profession of faith in Christ, and united with the Methodist Episcopal Church, of which she has since been a consistent member, and for whose communion she has ever manifested a warm attachment. Her "call" to engage in missionary work was unmistakably clear and abiding, and from the first her faith was unfaltering.

In 1883 she first talked with her parents about it. She was strongly inclined toward Japan, but her first application was, upon the health certificate of her father, a physician, rejected; and for two years she held persistently to the belief that, in God's own time and way, she should go.

While engaged in teaching and aiding her sister Lizzie in attending school, so perfectly had she given herself to missionary work that she dared not engage a school except for one brief term during all that time—sacrificing as few would have done, thus showing the entirety of her surrender, and that she held herself as surely under the control of the Committee as if accepted.

Ella is very self-reliant, conscientious, loyal and persevering. Her acceptance was made on the health certificate of another physician, and, as her father says, "the result is she is now in Japan; but God only knows what the separation has cost me." During the days of her preparation, previous to sailing for Japan, her mother's courage was a matter of great encouragement.

EMMA J. HALL.

"It is impossible to overestimate Italy as a mission-field. Rome is the world's capital. The Romans of to-day believe in their right of dominion as certainly as did the Romans of the days of Julius Cæsar. A baptized paganism, almost as full of idolatry and its kindred abominations as was the heathenism it supplanted, Rome holds an iron sceptre over the consciences of 200,000,000—200,000,000 who are infinitely more loyal to the Pope than they are to the Lord Jesus Christ. Before the world can be taken for God, Rome must be. The women of America may be used as a forlorn hope to undermine and bring down this Sebastopol of the Man of Sin, for the Papacy rests on the consciences of women. Let the women of Italy be won to a pure faith, and the emancipation of these 200,000,000 of paganized Christians must follow."

For some time the work of the Woman's Society was done by native Bible-women—royal, radiant women and Christians, one and all doing what they knew, what they found, devising what they could, and suffered because they could do no more: but Dr. Vernon renewed and intensified his appeal for a well-selected Superintendent. "This is a new husbandry," he said, "to which you are called, and amid a sea of difficulties and tangle of obstacles, such as your banner-bearers nowhere else encounter. *Mark that.* Is there such another polypus to hold fast its victims as the Papacy? These gentlewomen need counsel, guidance, inspiration and encouraging presence at their side of the *General*, reminding them anon of the presence of the great Captain."

The Branch listened, and sent one of its brightest and best, most highly cultured and deeply consecrated women, to carry the gospel into the homes of sad, beautiful Italy—Miss Emma M. Hall—who reached there in December, 1885, and, with the assistance of Dr. and Mrs. Vernon and native helpers, at once commenced her work. Of the beginning of her mission-work she

writes: "They were very simple, and such as my slight acquaintance with the language made possible, and were for our school in Rome. A little later I undertook the preparation of the International Sunday-school Lessons, and, later, notes on these lessons, for the aid of our Bible-women and Sunday-school teachers for publication in our Italian church-paper. My more direct work of supervision of the Bible-women I began this fall ('86), making a trip to our stations south of Rome, in which during a month I studied their special needs, became more fully acquainted with our workers there, and returned to Rome with my heart greatly encouraged and refreshed."

Mrs. Vernon thinks it would have been difficult to have found a lady better adapted to the work. She makes rapid progress in studying the language. Miss Hall is fortunate in the place of her birth—New York—and also highly favored in her family, her father a Methodist preacher, her mother's father one of the early Methodists in that State, always active in the work of the church. The domestic influences that accompanied her childhood, her early associations, the books she read, and her studies with her father, all combined to imbue her with an earnest sense of divine things, and, with religious work, of missionary work from her earliest recollections.

Her ardent love for study, and eagerness to secure all the advantages of extended information, enabled her to complete the three years' course in Cazenovia Seminary, New York, in less than the prescribed time. A year of teaching in the public schools of Bay City, Mich., gave her the means financially for beginning the college course at Ann Arbor; here she remained five years—four in the literary course and one in the post-graduate work, finding in the good Dr. Cocker there a substantial and appreciating friend. She was very conscientious and careful in meeting her obligations, and no one who ever befriended her had occasion to regret it; for she made ample and prompt returns. As soon as she graduated, and up to the time she left for Italy, some of the best positions occupied by women were open to her. Her ability found recognition when she was engaged by the Chau-

tauqua management as the first teacher of Latin in their School of Languages.

For years she was a successful teacher of Latin in the Detroit High-School, practicing much self-denial that she might educate her brothers and redeem the old home from mortgage. There was a spirit of reticence about her—a kind of self-contained manner that precluded any undue familiarity. Indeed, very few knew her intimately. She seemed like one who had been saddened by some great sorrow.

Bishop Peck came to Detroit to hold a revival conference, and Miss Hall lingered one night to talk with him. She says: "My heart was longing for a complete victory, for a closer walk, for a fuller triumph; I wanted the clear, full witness of the Spirit which had been the special theme during these meetings. The meetings were closing; the bishop who, with his searching exhortations, had been leading us to fuller, deeper consecration, would soon be gone; and I had not yet the victory. It was this hungering, this craving of my heart, that I revealed to him, as, the congregation gone, I kneeled at the chancel-rail, and asked some further word of counsel from his long years of rich, Christian experience. It was while responding to this plea that suddenly he uttered his appeal to me to give myself to missionary work and go to Japan—appeal which, he told me afterward, came to him like a sudden inspiration, and which he never ceased to believe was of God; appeal which impressed me the more, and seemed the more solemn, because it voiced an unspoken thought, an unuttered longing of my own heart, only that India was the field to which my thoughts had turned with loving, longing interest." She would have counted it her chief joy to have gone at once, but, strong in the belief that no two duties conflict, she determined to first meet her self-imposed obligation on the redemption of the home, and a university course for a dearly-loved brother; and if the Lord then had work for her on the other side of the sea, she would dedicate herself gladly to doing it.

During the year 1881, Mrs. Willing went to Detroit and organized a Young Ladies' Auxiliary in Central Church, with seven

members; and Miss Hall put her earnest soul into the work. She was its President while remaining in the city, and the young ladies of this marvelously growing and important Society, under the efficient presidency of Miss Minnie Preston, show their appreciation of her service by the appropriation they have made of $200 toward her salary. This auxiliary was the first to contribute any considerable amount to the Zenana paper in India, sending, in 1884, as a thank-offering for their prosperity, $200. During the first four years of its life, it paid into the treasury not all it was worth, but the sum of $1,168.05, which was $167 in excess of the amount paid by the Woman's Auxiliary for the same period. No other young ladies' auxiliary in the Branch has accomplished so much. At the beginning of each year the work is systematically laid out, and specified amounts appropriated to given lines, always greatly in excess of the regular membership dues, and then they apply themselves to realizing the necessary moneys. Once a year only do they come before the public with an entertainment, and then, bending all their energies, make it a success—the receipts sometimes reaching $400—measuring up more nearly to God's requirement of giving "according to what a man hath." "Many daughters have done well, but thou excellest them all." At the time Miss Hall received her appointment to Italy, she was filling a position in the Illinois University at Champaign.

ANNA D. GLOSS, M. D.

The Committee on Medical Education accepted Miss Anna D. Gloss of Rockford, Illinois, as a candidate in 1882. From July 17, 1861, her childhood gave promise of nothing special for her, spent as it was in the quiet of a Methodist parsonage. At the early age of ten she deliberately and thoughtfully, because she considered it right, united with the church on probation, the usual six months' period extending over six years, or until she felt the power of the Spirit in her heart and knew she was reconciled to God through His Son, Jesus Christ. She matriculated in the Northwestern University, Evanston, pursuing her studies and teaching alternately. While thus engaged she felt called to devote herself to winning souls in some distant part of John Wesley's parish. On returning home one time for vacation she thought to talk it all over with her father and obtain his blessing, but the holidays slipped by; she went back to school, to find ere long that "her opportunity had passed." A telegram, a sudden departure home, and her father answered the summons, "come up higher." In conversation with her mother, she thought perhaps it were best to defer offering herself to the foreign field, and assist in the education of her younger brother and sister. Those who were privileged to listen to that mother at the annual meeting in Kalamazoo in 1885, after Anna had gone to China, will readily understand what she must have advised. Her face was aglow with divine and maternal love as she expressed the joy she felt that God had thus honored her, adding how gladly she, too, would go if the Society would accept her. Miss Gloss remained three years at Evanston, and would have graduated in the class of 1883, but left in her junior year for Ann Arbor, to study medicine. The following year, in October, 1883, she was transferred to the Woman's Medical College in Chicago, and graduated in April, 1885, and sailed September 19, on the "City of Peking," for Tienstin, the marriage of Dr. Akers making it necessary to send her at once, without any time to rest, she having spent much of the time during the summer months in special prepara-

tion for her medical work. On Thank-offering day at Evanston, Illinois, March 17, 1885, there were some rare testimonies given. The room was filled with an interested and attentive audience. The offerings were in envelopes, on which was written some sentiment or Scripture quotation. It was noteworthy that among the scores of quotations the Scripture was not duplicated, so inexhaustible is the fountain. The gifts represented self-denial and a baptism of the Holy Spirit. The widow of a beloved minister, Mrs. Gloss, said: "Silver and gold have I none, but such as I have give I unto thee, O Father!" and she then offered her precious daughter, Anna, as a missionary to pagan lands. How trifling appeared all worldly treasure in the presence of that mother in her robes of widowhood, whose face glowed with heavenly radiance as she gave that accomplished daughter, who, with her medical education and skill, can here at home command a beautiful maintenance for both! Cheerfully, gladly, she said: "It is a glorious privilege." Heaven shouted "Hosanna," and those who sat in that sacred presence seemed to hear echoes of the strain. May other hearts be moved to give their brightest and their best for the Master's work. Miss Gloss was an admirable student, and a general favorite with professors and students. While in the Northwestern University she received the vote of the young ladies for the Chews gold medal, the gift of Dr. Chews, but secured to the best scholar by the vote of her associates.

At last the good-byes were spoken and she started on her long journey, reaching Tienstin about the middle of October, where she received a warm welcome. The voyage was a rough one, twenty-three days at sea; then Yokohama, where she called on the missionaries; then passed on to Nagasaki, and to Shanghai after a few days; up the river, where, in fifty miles, they were grounded five times, and reached Tienstin, delighted with her surroundings, fully intending to do no medical work until she had learned the language. As many a one before her, she broke her intentions, and saw patients daily. She has performed some successful operations on the eye among the women in the hospi-

tal, and loves to work for the women and children in China. Her health is exceedingly good, aided, perhaps, by following the example of the English missionaries, who are very particular about taking their regular exercise, which makes them sleep well and keeps them in good health.

LIZZIE R. HEWITT.

It seems almost pitiful that parents should be called on to give two daughters to missionary work and be left alone, but there was great honor bestowed on Dr. and Mrs. Hewitt when the Master came into their home and called both Ella and Lizzie, because He had need of them.

As early as 1881, when a student in Albion College, Lizzie was appealed to on the subject of becoming a missionary by a friend who was herself trying to escape the pressure. She wrote to one who had been for a long time her counselor and helper, and was advised "not to give the least thought to it at present." Lizzie was young in years, young in religious life, the youngest of the family, and had been petted and cared for most tenderly, too much so to have developed what there was in her, and with natural and cultivated tendencies to lean on others, it seemed unwise and injudicious at the time to propose so important a work. She accepted the advice, and succeeded so well in checking any longings in that direction she believed she would feel badly if obliged to go to a foreign missionary field.

Five years matured her judgment and made her more relf-reliant, and witnessing these and other developments, her old-time friend sought her with a view to learning if the Spirit had been or was then laying any burden on her heart and calling her to this work. After a long interview she learned that she had strong convictions, and that whenever she tried to plan for good work here her plans seemed thwarted, and she was constantly being called back to this subject. In weighing well the matter before allowing herself to become a candidate, her extreme self-distrust and timidity caused much shrinking, fearful lest she

might not measure up to the requirements, or that she might be prompted by selfish motives in her eager desire to become a missionary, torturing herself because she could not feel an unwillingness about going and troubled because there was to her no sacrifice, but with strong conviction that she must let the Lord decide for her, while she exercised implicit faith in Him to hedge up the way if she was making any mistake.

Her mother gladly gave her to the cause, even expressed a thought that it would gratify her to have her with her sister Ella in Japan early in 1885. When it was decided to send her to Mexico she cheerfully surrendered her. The father could not feel thus reconciled to either of his daughters going away, but when Lizzie frankly told him her convictions he replied: "I would say by all means act according to your convictions. I have submitted the matter to Him who doeth all things well, and while my heart bleeds at the thought of the separation, I say by no means falter as long as you feel that you are acting in accordance with the Divine will, and I pray that God may guide you aright and abundantly bless you in your work. I am very sorry if anything I have written has in any way added to your perplexity or in any degree hindered you in making a right decision."

"Dear father and mother," she said, "they are the ones that are making the sacrifice, and theirs will be the reward. You see, pa acts from a sense of duty alone. I fear he has little of the joy that comes from feeling it a privilege to respond to God's call, and I think his reward will be greater in heaven. When Ella went to Japan I felt it such a privilege to give her up cheerfully for the work the Master wanted her to do that my happiness took away half the pain of separation."

Miss Lizzie went to Pueblo in March, 1886, and after three months took work in the school-room, was placed in charge of six classes, and commenced playing the organ at morning and evening worship.

ELLA C. SHAW.

Miss Ella C. Shaw was born at Pine Bend, Minn., December 20, 1862. Her father, a member of the Minnesota Conference, died when she was eleven years old, leaving her mother with three children to support. They removed to Indiana, and soon afterward to Moore's Hill, because of the school advantages to be obtained there.

Ella graduated at Moore's Hill College in 1883, and then taught in the Public Schools for three years. She joined the church when seven years of age, but did not experience converting grace until 1875, when she was thirteen years old. She is a sweet-spirited Christian girl, and was present at the annual meeting in Terre Haute, relating something of her experience and call to the work. She sailed January 22, 1887, in company with Rev. and Mrs. M. C. Wilcox, to China, her own appointed field Nankin, where a Methodist Memorial Hospital has been built by a loving wife in honor of her husband, Mr. Philander Smith—the same lady, Mrs. Smith, of Oak Park, making it possible for the Woman's Society to commence work there.

For years Miss Shaw felt convinced that she ought to engage in missionary work, and though she did not strive against her convictions of duty, she decided to apply the test of time, which only served to strengthen her in the belief that God called her to offer herself to the Foreign field. She has been from childhood an earnest and successful worker in Sunday-school, class-meetings, young ladies' prayer-meetings and inquiry services, and under the blessing of God exerted a wide influence for good in the community where she lived. We trust her clear, incisive mind and aptness for language and science will be of great value to her in the new and difficult work which has been assigned her.

Miss Frances Jenkins, of Lacon, Ill., has been accepted as a missionary, and is under appointment for Buenos Ayres, S. A., vice Julia Goodenough, married.

Miss Howard, of Michigan, is at present under the care of the Medical Educational Committee, and it is hoped will be prepared to enter the field next year. She happily possesses the three-fold requirements—physical, mental and spiritual strength.

Memorial.

JOSIE M. COPP, M. D.

"She hath done what she could," can truly be said of Josie Copp, who died in Plainville, Michigan, February 8, 1874. She was born in Machias, New York, September 30, 1845, and was converted at twelve years of age in the town of Portville, New York, and graduated at Alfred University at the age of eighteen. She taught school four years, when her health failed, and she came home to her father in Plainville.

When the auxilliary of the Woman's Foreign Missionary Society was organized she was appointed Corresponding Secretary, and proved a most efficient officer. While teaching others to love the cause, she devoted her own life to mission work, and three years afterward she commenced the study of medicine, hoping to become a medical missionary to India. It was no sentimental dream of work by and by in some far-away land that prompted her consecration, but a pure, unselfish desire to go to those who most needed her assistance, and where she could most effectually aid the cause of Christ.

In October, 1871, she entered the medical college at Ann Arbor. At the close of the college term she went to Chicago and spent some months there, attending medical lectures and hospital practice, returning again to Ann Arbor in October, 1872. Her life-long love of study, her habit of intense application, and her strong religious motives all combined to make a thorough medical student. She said once: "*If I fail to make all possible preparation for my work, just in that degree shall I fail to render Christ my highest service.*"

Devoting herself with tireless energy to medical study, she was none the less a blessing to the church and Sunday-school. At every place where she tarried but for a time, Christian friends remember well her happy smile, her original, concise remarks, always showing a lively interest in every form of Christian work and experience.

Her decision of character was promptly recognized; no one who knew her ever doubted for a moment that she would go to a foreign land, if life and health were spared. She commenced her last term at college full of hope and energy. During the holidays she seemed well and strong, but soon after New-Year's was afflicted with an influenza then prevalent, and commonly called "epizootic," which left her throat diseased. After this an unfortunate exposure induced cough, which never left her.

She received her medical diploma in March, 1873, and went home, not doubting that a few days of rest and quiet would restore her health.

But the first warm summer days so reduced her failing strength that her parents found it necessary to send her to Anoka, Minnesota. Here she seemed to improve a little, and wrote most hopeful letters. In September she again journeyed westward, tarriee awhile with friends in Nebraska, and November 18th arrived in Greely, Colorado, unable to speak except in whispers, but strong in Christian faith, and still hopeful of recovery.

Her letters always contained some record of enjoyment, some expression of gratitude for "the precious breeze of Minnesota, never quite absent in the warmest hour,"—"the neighborhood class, such a blessing, especially to one unable to attend church," for the kindness and the prayers of many friends, for the tender solicitude of her parents, who supplied all her wants so cheerfully.

From Greeley she wrote: "I'm glad the end of my place was Colorado; for its pure, mild, dry air, its varied scenery of the plains and shifting attitudes and features of the everlasting hills, in or out of clouds and sunshine, I thank God. I will take all He gives by His grace."

Perhaps more than one friend repeated mentally the agonizing query; "Why did I not watch her more carefully and persuade her to rest before it was too late?" In reply to such an expression she wrote: "My dear —— ——, don't permit a single painful reflection on my account. If I had known (as nobody can), I might have counted the hardness of the cross too much,

and, taking counsel with flesh and blood, sat down at my spiritual ease with all this weighty pressure of need resting upon the daughters of Zion. I am glad I did not know. God graciously led me before I had thought to do this work, and in my darkest hour of questioning, last spring, I was frequently reminded of some direct providence or past token, which enabled me to wait patiently on the Lord."

In regard to the young women who are preparing for Foreign Mission work she said: "I'm so glad to know others are coming. God keep them!" And again: "*Why is it that so few of our missionary candidates contemplate medical work? Have they a prejudice against women entering the profession? Or is it because of the time required in preparation?*" In regart to her experience: "Since I have been able to rest all my hopes of future work with God I have constant peace."

Her expressions all through her illness gave abundant testimony that the cause of missions was far dearer to her than life.

When the stern truth came home to her breast that recovery was impossible, and she saw her hopes crushed and prospects blasted, with unswerving confidence in her Saviour she lifted her eyes above this world and saw the future without a cloud. Her satisfaction was complete as she recognized in it a realm where sadness and disappointment and disease and death are forever unknown. She came home to die. Attended by a nurse and the kind friend who had accompanied her from Nebraska to Colorado, she arrived at her father's house Saturday evening, February 7th.

The faces and voices of loved ones made her very happy. Unable to speak above a whisper, she asked her grief-stricken father: "Are you willing that I should go home now?" Being answered in the affirmative, she added: "Will you come there, too?"

A few friends came in; she requested them to sing and pray. "How sweet!" she said, when they sang, adding her own prayer with whispers and smiles of holy triumph.

She sent for her pastor, Dr. Potts, gave a few words of loving farewell to all, and before Sunday morning dawned, sweetly

and softly as if in quiet sleep her pure spirit went to enjoy the eternal Sabbath.

For weeks letters of inquiry came daily from classmates, pupils, Sunday-school scholars and others indicating how numerous and widely scattered are the friends whose hearts would have followed her to the mission field with prayer and benedictions. Hundreds of missionary prayer circles were sorrowful at the death of "our medical student."

Gertrude Howe, in China, learning of the sad news, wrote: "Dear Josie,—her work cannot be lost. We were together in college. Her daily life was the most beautiful I have ever known. She taught me by example that Christian perfection is not a myth, though I was so prejudiced I believe no course of reasoning could have convinced me of the possibility of attaining it in this life." Better is the pure, sweet life that preaches with most power to those who know it best, than the achievements of long, full years.

Well for us if we can bear, not only like Phidias' Minerva, "the light of the public square," but the close scrutiny of our home friends.

Josie would have been such an illustration of Christian love, culture and wisdom in a heathen land; but God knew best, and we must believe there is no waste in his plan. Her parents had assisted her and entered lovingly into her plans, presenting thereby the most precious offering mortals can make to the cause of missions. They look upon paintings, the work of her skillful fingers; upon her letters, so full of vivid description, tender sentiment and devout thought; they recall the many proofs of her medical knowledge and her strong Christian influence with a feeling of regret that she could not enter upon the work for which she seemed so well fitted. But she is with the Heavenly Father, who alone knew her full value. Has He not found some fitting place for the pure, loving soul that so ardently longed to render Christ her highest service?—*From Miss S. A. Rulison, in Heathen Woman's Friend in 1873.*

MRS. BISHOP HAMLINE.

FIRST PRESIDENT.

A beautiful life closed in Evanston, Illinois, on the 29th of July, 1881, when that venerable and beloved disciple of the Lord Jesus, Melinda Hamline, passed from earthly toil to her heavenly reward. A few months preceding her decease she wrote Dr. W. C. Palmer: "Shut up, as I am, from the outside world, except the few that call to see me, and the meetings in my dwelling, my heart recurs with peculiar tenderness to the scenes and associations of other years, when your precious Phœbe used to talk to me about visiting me in my heavenly mansion, and when her ever-ready sympathy and counsel cheered my way. I have passed my 79th birthday, and yet, through great mercy, see and hear, and am able in many of the necessities of life to wait on myself; and my reason and memory are in a great measure preserved. For this, praise the Lord for me, and pray for their continuance till I go hence."

For many years Mrs. Hamline opened her parlors on Sunday afternoons to those who were interested in the work of holiness. Sometimes these meetings were kept up under many discouragements; but when at other times her parlors were filled, and strong young men stood up, intelligently and joyfully, to testify to Christ's power to save to the uttermost, her heart greatly rejoiced that "her house was honored with such a work of the Holy Ghost!" Thus, while feeble in body, God was the strength of her life, and many "rise up and call her blessed," some of whom, like Mrs. Asbury Lowry, tenderly say, "My dear mother in the Lord."

When the Northwestern Branch was organized, Mrs. Hamline was elected its first President, and held the office a few years, though, at the third annual meeting, she sent the following letter:

My Dear Sisters:—The return of our anniversary painfully reminds me of my inability to be in any way useful to our prec

ious Society. Again I find myself unable to attend even the meetings. I rejoice that so many in comparative youth and health are so actively engaged in its interests, and I pray that their number and zeal and usefulness may, during the coming year, be increased a hundred-fold. Though I am "thrown as a broken vessel by," my heart is with you.

In the days of my youth and strength, no such organization existed. We had "Ladies' Missionary Societies," in which I was interested; but our work, compared with what woman is now doing, was but as the rivulet to the mighty river. Oh, I trust that this work will go on till every heathen ear has heard of Jesus and salvation—till our benighted sisters all over the earth, emancipated from the thralldom in which they now groan, shall join to echo and re-echo the cry, "Behold the Lamb of God."

It is certainly my duty to suggest to you that the interests of the Branch demand an efficient President, and that you elect such a one in my place. In the meantime, I beg your prayers that, "washed in the blood of the Lamb," I may hail you all in the land of immortal youth.

Most affectionately yours,

MELINDA HAMLINE.

Evanston, April 4, 1873.

The following year her "suggestion" was acted upon, and Mrs. Helen M. Beveridge, wife of the Governor of Illinois, was elected her successor. Her friends have many pleasant memories of her as a person refined in manners, hospitable, cultured, and self-sustained to the end of a long life of eminent devotement to Christ and His cause—an end which was a saintly translation from earth to heaven. We are indebted to Mrs. E. E. Marcy, of Evanston, who was associated with Mrs. Hamline from the first in missionary work, for the following:

"For the first four years of the Woman's Foreign Missionary Society organization, Mrs. Hamline occupied the position of President. She was seldom ever able to be present at its meetings, on account of the infirmity of her health, and she held the position to which she had been elected as a representative woman of the church, and for which, by natural endowments, she was eminently fitted. She came to Evanston with her son's family soon after the death of Bishop Hamline. While they were getting seltled in their new house she slept at Dr. Kidder's, and, as she

passed my door night and morning, I said to myself, not knowing her: 'There is something heroic in that woman.' Hers was the heroism of faith. It wroughteth not so much in outward conflict—for practical and aggressive woman's work had scarcely begun in her time; but it was the work of the inward scrutiny, the jealous introspection both for herself and those whom she influenced, that made her life full, and faithful, and sublime. Her temperament and her devotion both made her heroic and stamped heroism on her personal presence.

"If she had lived a little later in life, no doubt she would have been among the foremost in the many avenues that Providence has opened to woman, of benevolent and philanthropic work. As it was, she was deprived of that immortality that is the birthright of those who live and act in the present age—the immortality of great concerted enterprise, which shall not die, although the individual be forgotten. She saw our day, and rejoiced to see it; and when she took her position as President of the Branch, she said, in view of the great possibilities that she saw arising out of such an organization: "My sisters, I envy you your years."

MRS. REV. ARZA BROWN,

ONE OF THE FIRST VICE-PRESIDENTS.

It is seldom that we find in one church two such women as the late Mrs. Bishop Hamline and Mrs. Arza Brown. Evanston has for many years been honored with their presence, and their pure and beautiful lives have been a benediction to all who have known them. Mrs. Hamline passed away last August, and now Mrs. Brown has just gone home, at the ripe age of eighty-four. Her life has been long, laborious, eventful and remarkably useful. Of fine natural endowments, of more than ordinary culture, of lofty Christian character, she has faithfully used the talents given her in glorifying God and in blessing mankind. In four closely-written volumes she has left the recerd of a remarkable life. The journals cover a wide period of more than seventy years. Upon every page they reveal a life wholly consecrated to God, eminently successful in Christian work, fully alive to all that concerned her family, her church and her country. They reveal a thohghtful mind, studious habits, intimate acquaintance with history, theology and the original languages of Scripture. They reveal, moreover, a serene, undimmed faith in God and a wonderfully rich and deep experience in divine things, and also a life of varied and constant Christian activity.

Mrs. Brown was born in 1798, in Oppenheim, New York. Her parents were Joel and Eunice Hyde. For years the home of her grandfather, Elihu Hyde, was a preaching place of the Methodist itinerant. She was converted at eight years of age, under a sermon preached by Rev. Elijah Woolsey. Her growth in the Christian life was steady, and her journal records her intense enjoyment of the love-feasts, quarterly meetings, camp-meetings and the remarkable scenes of spiritual power she witnessed. During her school life she manifested great diligence in the acquisition of knowledge—she never ceased her habits of study. In

1817 she entered upon the career of teacher, and for thirteen years taught with great success, seeking not only to train the intellects, but to labor for the conversion of her pupils. While teaching, she employed her time outside of school duties in systematic reading and study; and it is here we have a glimpse of her habits as a student. She writes: "In 1825 I taught school in Canfield, Ohio, and pursued my studies with diligence. I made great improvement in studying the Hebrew language. Dr. Chas. Elliott assisted me very much in reciting and translating the Divine Word from the original. I learned to understand the five Books of Moses more perfectly, especially the ceremonial law; I arose early in the morning, and by economy I could study four hours a day, teach six, and read two hours. Thus my time was profitably employed, and I was very happy in my daily labor." In 1830 she was married to Rev. Arza Brown, of the Ohio Conference, with whom she entered upon the itinerant ministry. They were sent to some of the most important appointments in the conference, and at each one of the eighteen charges they served there was great success in saving souls. It falls to the lot of very few pastors to have a so thoroughly equipped helpmeet. Not only a loving wife and mother, she was thoroughly read in history and theology, well versed in the original languages of Scripture, possessing strong sense and a well-balanced mind, and, above all, was wholly consecrated to the Lord. Their last charge was West Indiana street, Chicago, which they served from 1858-61. At the close of their term here they went South to labor in the Christian commission, Mrs. Brown receiving a special commission as delegate. For nine months she moved among the hospitals, ministering to the sick, comforting the dying, pointing all to the Lamb of God. She has recorded many incidents of her work among the soldiers. In one of her monthly reports she states: "I have this month spoken with twelve hundred soldiers about their souls."

She had hardly returned home from her work in the Christian commission, when she consented to go South and teach the freedmen. For nearly three years she continued in this work,

a heart full of motherly sympathy and tenderness for these poor people. Natchez and Vicksburg were their centers of labor. In Natchez she taught 307 women and girls the rudiments, instructed them in household matters, and strove to lead them to Christ. In no place does the nobility and beauty of character stand out more clearly than in her work in the South.

In 1869 her husband passed triumphantly home. From that time, though not abating her Christian activity, she thought more of the life to come, and her journals show that she lived much in contemplation of the heavenly inheritance. She records on her 75th birthday: "I am seventy five years old to-day. Seventy-five years have I been an inhabitant of this world. My Heavenly father has been very merciful to me from my earliest recollection to the present time. He has gently guided my footsteps in the paths of righteousness and peace. He has made known to me His pardoning mercy, regenerating grace and sanctifying love. This love, this heavenly love, I sensibly realize in my soul to-day—that I am an heir of God through Christ to an heavenly inheritance. I know I must soon pass away from this world. I feel my soul is washed in the blood of Jesus. I am made every whit whole, and prepared for immortality and an eternal life at God's right hand. I am saved by grace through faith in Christ." "I know my end is drawing near; I am looking at death. Death! thou king of terrors, a terror to all kings! and yet it is the gate to endless joy, and shall I fear to enter there?" She has entered; she has gone from us; she has not died, but has been translated. She had prayed that her work might cease suddenly, without a lingering sickness. Her prayer was granted. Wednesday evening she was at her place in prayer-meeting in her usual health. Friday morning a slight chill was experienced, and ere the sun arose Sabbath morning, February 19, 1882, she had gone home. Her mind was clear to the last, but utterance was difficult. She passed away in great peace. For twelve years she has resided in Evanston with her only child. Mrs. Isaac R. Hitt, a benediction to all, in her beautiful Christian life. No one can consider her life, in its multiform activities, in its unusual earnest-

ness, in its singleness of purpose, without being blessed. She was soundly converted; she had no more doubt of her acceptance with God than she had of her own existence. She was an intelligent Christian. To her the service of God was a reasonable service, and it was the spirit of power, of love, and of a sound mind. While having a submissive and childlike faith, she added to her faith knowledge. By diligent reading of the Bible and systematic study she acquired a clear and comprehensive knowledge of Christian history and doctrine. She was a well-balanced Christian. Having a knowledge of theology and the history of the church, she was not disturbed by the speculative doubts which come to disturb many minds. For seventy-six years a follower of Christ, she had outlived many a spasmodic movement caused by the ephemeral errors of the times. She built not upon the quick-sands of custom or mere sentiment, but upon the rock of Christ. She was an active Christian. Her public exercises were marked with unusual power, and whenever she arose in prayer-meeting her exhortations sent a thrill through the assembly. Her testimony to the perfect cleansing through the blood of Christ was clear and unequivocal. To her, sin was a dreadful reality. Her life was devoted to saving souls from its penalty. She sought opportunities of Christian activity. She was foremost in reform. The temperance work found in her a warm advocate; and when there was a prosecution of liquor sellers by the Temperance Union, this aged woman was conspicuous in the justice's court—to countenance by her presence this good work. She was also an earnest worker in the Woman's Foreign Missionary Society. Her piety was sweet and triumphant, because of such healthful activity in Christian labor. Whether in the house as a wife and mother, or among the people, leading souls to Christ—whether in the midst of sick and dying soldiers, or among the poor colored people of the South, her life was an anthem of praise to God. She was a loyal Methodist, but a woman of broad sympathies, finding among all denominations people of God and heartily worshiping with them.

She was a rare woman, taken all in all. Her type of piety,

her remarkable life, class her in many respects with Susanna Wesley and Mary Fletcher. Her life was nearly co-extensive with organic Methodism in this country, and her journals are filled with allusiyns not only to the national crisis of the last three-quarters of a century, but also with valuable notes concerning Methodist history. Margaret Fuller and Harriet Martineau, Mrs. Browning and Frances Havergal are remarkable women of this century. Not less remarkable is Mary Hyde Brown, in her natural endowments, her solid acquirements, her deep spirituality and her abundant labors for Christ. Such a wife, such a mother, such a Christian! "A woman that feareth the Lord, she shall be praised."

REV. A. W. PATTEN.

From Northwestern Christian Advocate.

HARRIET KERR.

Miss Harriet Kerr was the first of the two missionaries sent out by this Branch to India. When attending a missionary meeting in Saline, Michigan, where an older sister was living, "she first became interested, and had a girl's fancy," she said, "that she would like to be a missionary." She hid these things in her heart until the love of Christ constrained her to make it known, and years afterward she wrote back from Bareilly: "He who saved me and called me has also sent me to be a helper among so many needy ones." After her graduation in the Ann Arbor High School, she spent three years in teaching; and about this time a letter fell into her hands, written by "Father" Taylor, asking for more missionaries for South America. She asked herself the question, "Could I go?" And, after much thinking and praying, she was strongly inclined to offer herself to that work. But one day another life touched hers, and she consented to go to India. In five weeks from her appointment she set sail from New York in October, 1881. At first she was happily associated with Miss

Sparkes in the Bareilly Orphanage, for whom she had a strong attachment, and often expressed her gratitude for the spiritual help she gave her. The pressure of her duties to the children brought a consciousness of spiritual power, and led her into a rich experience of entire consecration. In November, 1883, she was sent to Shahjehanpore, but the next year she must go to Bijnour to take Phebe Rowe's place, as she was needed in Pithoragar. It was a long, tedious journey, fifty-four miles of it by a private conveyance. The first half-day she was sea-sick, and did not hold up her head, when thoughts of home and mother would constantly recur. The journey was much to her, but the work in so important a field was so much more. This young girl was sent by the conference to Bijnour, to take the place of a married missionary and wife! The President felt very anxious about her, lest she would not be willing to go; but she thought, "Mine not to reason why," and went, feeling underneath her the Everlasting Arms. When told that some of the missionaries pitied her, and others sympathized with her, she said: "All I ask is the earnest prayers of my brothers and sisters."

The friends at home remembered the great sacrifice of the saintly and now sainted Mrs. McHenry, and feared that it involved altogether too much overwork, which, if not speedily relieved, must result in broken health and retirement from the field, if not in a premature fall. The sad realization has come. Hattie's sweet young life was offered a sacrifice for India. After the surprise over her appointment had left her, she expressed thankfulness for "a strong physical constitution, and trusted that she might be able to work a full year with unflinching energy." Her humility made her feel her great unworthiness in taking the place where "the sweet influences of Mrs. McHenry and Phebe Rowe are realized by all the native Christians." The mission bungalo was built about twenty years ago for Mr. Hauser, and was planned by E. W. Parker. She described it as a pretty and comfortable home, though considerably out of repair. "Her little parlor," she said, "is as cosy as can be. The carpet is one Miss Rowe bought last year. It is coarse, thin cloth, stamped in a

fine pattern, and cost about four dollars. My two window-curtains are white figured muslin, costing fifteen cents a yard. I made them myself, working evenings. The furniture is plainer than most of the young ladies have, but it is good enough for any missionary, I think. I'm sure it's a nicer-looking room than half the good sisters who support me possess." It was complete when she was able to add an organ, and, when put in place, she played and sang "Rock of Ages," and hid herself in the cleft Rock, that she might be able, by self-denial, to have more money to expend on others.

The last hour of her life was spent in talking of Bijnour, as with quivering lips she said to her sister: "You cannot imagine, I canno tell you of all that I endured, though I can't say suffered during those long, tedious hot days of toil." After four months of toil, a very bright day dawned. She had been expecting Mrs. Gill and Miss DeLine to visit her, and, after making such preparations for her guests as are necessary there, she retired, and at 2:30 A. M. the carriage she had sent a part of the way for them came. She said she "managed to get out with the lantern after awhile, and there stood that big, stout woman, Mrs. Gill, on crutches (she had hurt her foot in a fall the month before), and Mr. Gill, too. If you had known my heart these past few months you might better understand how light it suddenly became when I heard that Mr. Gill had come all the way to Bijnour, with his lame wife, to see me. I was more grateful than words could express."

This coming meant for her a gospel sermon in her mother-tongue, an examination of her school, and much encouragement, though she would not take any praise, but ascribed all to Him whose loving hand had led her and strengthened her day by day.

The following memoir was preparad for the *Michigan Advocate:*

"Miss Hettie, daughter of Alexander and Harriet Kerr, passed from the home of her parents, four miles south of Ann Arbor, Mich., to her heavenly rest, on the afternoon of December 11, 1886.

"Sister Kerr's name will be familiar to many who never looked upon her face, since she was a member of that very interesting constellation whose intellectual and moral light has for years beamed so steadliy and brightly on the fields of India. She was born in the home where she died, pn the 25th of March, 1858, having thus, in less than twenty-nine years, completed a life, the service and usefulness of which might have claimed even double that number of days. Her religious character was apparent in the earliest days of her childhood, though she was sixteen before she formally professed her faith in Christ, and united with the church of her parents. the Methodist Episcopal Church in Ann Arbor. Her class-leader bears-testimony to the very satisfactory witness which she invariably bore to the preciousness of the Saviour's love, and the depth of her indwelling peace. The Master, by a blessed experience, was preparing her for an unusual sacrifice in his service. It was in the year 1879 that she heard from the lips of another toiler in that distant field, Mrs. Gill, of Kalamazoo, of the extent and needs of the missions in India. Her pure and sympathetic nature was deeply impressed with the sad condition of her dusky sisters of that distant country. She determined to offer herself to the W. F. M. S. of her church, and by it was accepted, and soon was ready for her departure. During this preparation there was the absence of much apparent enthusiasm, so that many feared she failed to realize all the responsibilities that attached to such an undertaking. But they had failed to take into account the depth of that great soul. In October, 1881, she bade farewell to her childhood home, with its loving parents and devoted brothers and sisters, for a home on the other side of the world, under the shadows of heathenish superstitions and discomforts in India. For about two years her work was in the orphanage at Bareilly. Her simple sympathies, unruffled patience and devout spirit constituted special adaptations for such a work. Missionaries and helpers alike were dear to her heart, while not an unfortunate child but that found a very wreath of love in which to model a Christian life. Her unassuming humility was ever apparent in the questioning of her let-

ters: 'Why had the Lord given so great a work into her hands?' Gladly would she have remained at Bareilly, but she was needed where responsibilities were heavier; and, after three months spent at Shahjehanpore, she was promoted to the charge of the boarding-school at Bijnour. Here she remained for over a year, successfully meeting every demand of her important position. Her letters manifest the great effort she was making to care for her school, and give the blessed gospel to the sinful and dying all about her. Among many instructive paragraphs in her correspondence, I select but one, showing the magnitude of her work: 'I have a great ambition to open new houses of zenanas, where women are secluded, and teach them to read. I may not accomplish it, but this is my desire. The work now opened fills my hands. I am teacher of a class of women in our Sunday-school, then go to the city to superintend a heathen Sunday-school; am class-leader, president of the missionary society, and lead a woman's prayer-meeting on Wednesday. There is so much satisfaction in knowing that I am useful that I believe it helps to keep me from being tired.' But the burden was too great. Nature began to show signs of giving down. Never were premonitions more unwelcome. They interfered with her work; they threatened to take her away from the mission which had become so dear to her heart. But it was suggested that an interval of rest was necessary, and would probably secure her return to take up the work which to her had become a second nature. So, with reluctant obedience to the suggestions of advisers, she returned fn 1885 to America and loving friends in the home of her youth. During all these months since then, her heart was constantly turning toward her new friends in distant lands; but it was soon painfully apparent to her loved ones here that she was doomed to sore disappointment, and, instead of being detained longer in the field of toil, she was to be introduced to her heavenly reward. During her affliction she manifested that same wonderful force of character which had made and executed the great plan of her brief life. Her strength was daily diminishing, but her confidence in God was unwavering. To her numerous friends, at all times,

she was glad to recite a chapter of her memorable experience in India. These recitals were more than interesting—they were instructive and inspiring. Under the glow of her beautiful spirit, the scenes were all bright. No shadows were mentioned, no criticisms indulged, no regrets obtruded. These were beautiful scenes in a symmetrically-rounded life—a career which, in spite of its lamented brevity, had been crowned with brilliant success. Even after estimating the worth of the many souls she brought to Christ, this was not the largest element in that life. She set in motion undying influences which will continune through the ages to secure the salvation of a greater number. In that day when India—vast, thoughtful, though superstitious, India—shall be regenerated, tributary to that glorious achievement will be found the peerless devotion which gave a life for Indla's salvation. But our sister has gone. Her parents, five sisters and a brother mourn her departure, but she rests from her labors, and her works will follow her. Notwithstanding the steady certainty with which consumption was doing its work, even those in her home were unaware of the nearness of her departure. Alarming symptoms of immediate death were not visible until about three minutes before the end, and then hemorrhage set in, and her spirit was with God. The funeral services were attended by the writer, assisted by Rev. Ebenezer Steele, in the family home, after which the emaciated body was laid away in the cemetety at Lodi Plains, to await the resurrection at the last day.

W. W. Ramsay."

ELLA MAY GILCHRIST, M. D.

"*The beloved physician,*" Col. iv.: 14.

A worker fallen! Fallen? Nay,—Lifted!—Glorified!

The "whole armor," which was borne with so much of love and courage to the last, has been taken off by unseen hands. It bore no dishonored rust or hint of disuse, but the marks of many a well-gotten victory.

The hands which bore the Shield of Faith with animated trust so long is still now, folded over the breast that rejoiced to wear the Breastplate of Righteousness for Jesus' sake. The Sandals of Peace, which made her feet swift and beautiful in the smallest errands or over thorniest pathways, have done their work and left their lasting footprints upon the "sand of time."

Rest, weary, loving hands; rest, beautiful feet!

We pause amid the smoke of battle to bring our loving tributes—and better, to hold up the life and character made fragrant and luminous with the love of the Captain of her Salvation, and the infusion of His Spirit.

And yet our fallen comrade—beloved—seems to say: "Bring *me* no tribute, but to *Christ*—ever to *Christ.* He alone is worthy."

Ella May Gilchrist was born in Pittsburg, Pa., November 5, 1852. At an early age her parents removed to Wisconsin, where they reside at the present time. From earliest childhood Ella showed a thoughtful, earnest cast of mind, which, as the eldest daughter, made her of great assistance to her mother in carrying on the many household duties incident to farm life. She worked willingly and faithfully at the hardest, homeliest tasks, and had but little time for childish pleasures.

Her thirst for knowledge was eager and intense; but her time for literary pursuits was fractional in the extreme. But it may well be said of her—the fragmentary hours have wrought

more than full time has done for others. At the age of fourteen she commenced teaching country schools, and gained merited praise and popularity in that vocation, and her earnings enriched the family treasury or helped a brother in business.

At the age of eighteen, the objective point of her vision was a thorough education. Friends opposed; relatives deemed it a needless accomplishment; money she had none. She secured a position in a family in Berlin, Wis., where she might work for her board and attend high school.

A friend who taught in the school at that time writes of her:

"She came to get an education, and she went to work in earnest. Often while washing dishes have I seen her book propped open that she might study while she worked. In the morning about four o'clock she would waken and begin her studies, till time to make the fire and get breakfast; then dishes to wash, sweep, make beds, and hurry off to school. At noon, help get dinner, pack up the dishes, to be washed after school. Home at at night, wash dishes, get supper, wash dishes, set bread, iron clothes, or similar work, until seven, eight and nine o'clock. On Saturday she did the washing. Every night she studied herself to sleep. I forgot to say there was a babe in the family, for which Ella cared many hours when she should have been resting. Besides, she did many other things that have to be done in a family. One thing I remember was picking berries in berry time in the garden."

Working for her own board at times and teaching school at times, she finally graduated with honors in 1873. Immediately after graduating she was appointed Assistant Principal at the high school.

A friend watched her plodding wearily home from her school duties, haggard and with bronchial cough, she called after her, remonstrating—pleading with her to lighten her heavy burdens and constant toil, carried far into the night; (she still worked for her board.) "Oh, there's nothing the matter with me," with a cheery smile; "I must save just so much this winter, and I must send my pet sister to school."

We pause here and learn a lesson of intense application, relentless toil, unflagging industry, irrepressible ambition and invincible purpose that shame fruitless lives.

With $200 saved, she went to Chicago and entered the Woman's Medical College, taking very humble apartments and boarding herself. In her dress she always appeared neat and tasteful, her deft fingers showing skill here, as everywhere.

It was here, during the first course of lectures at the medical school, that the great era of her beautiful life dawned upon her spirit. She gave herself to Jesus and experienced His converting power on her heart. Dr. Bushnell and Mrs. Willing were the instruments God used to lead her to Jesus.

They tell me that her development in holy things were so rapid and clear that in a few short weeks she evinced the strength and beauty of full Christian womanhood. Then she heard a a voice—unmistakable, clear: "The Master is come and calleth for thee," and she rose up quickly and went out to meet him.

He bade her look away to distant, dark, idolatrous China, and go tell the wonderful story of His redeeming love and power to save! With ear attent, she caught the sweet message; with sharpened, quickened vision she did look away, away, and beheld countless lost, struggling, suffering women and children waiting for her hands to uplift them and pour the oil and wine of Jesus' love into their wounds—waiting to catch the story of His Salvation from her lips. The sad picture aroused all her enlarged heart, engaged all her consecrated sympathies, as only love for Christ can do it, and she quickly responded: "Master, here am I: send me, send me!"

Very soon at the medical college her correct recitations began to attract attention of both students and faculty; and her lovely character, kindly, intelligent bearing, engaging sympathies ever proved a magnet that rivited the good, the true, the noble to her heart.

During all her stay in Chicago she taught in Chinese Sabbath-schools.

We next behold her with Dr. Bushnell in charge of the Wo-

man's Hospital at Chicago, a position giving her larger scope for the noble art of mitigating human anguish and human woe.

With gentlest, tenderest solicitude and intelligent skill and judgment, this beloved physician moves from ward to ward, from couch to couch, from patient to patient, leaving here a tender touch, there a compassionate word; however fatigued she might be, her manner was always serene, and she had a smile and seasonable word as she passed by. Many a dainty a dish for the feeblest patients was the result of her own cooking and provided at the expense of her meagre purse. How often they would exclaim of that remarkable characteristic which every one noted: "She is the kindest woman we ever knew."

She was especially interested in the fallen women she met in hospital life, and many of them must remember the touching prayers she has offered at their bedsides.

At the completion of her last course of lectures at the Medical College, she was chosen valedictorian of her class, many of the professors deciding that she was the best student that had ever honored the college with her presence. She graduated in February, 1881.

We next find our heroine beyond the wide, stormy ocean, in China, warmly greeted by women of a strange tongue and language. Why is this? They had been told of the kind heart and skillful hands of a dear doctor, coming to love and help them; and for three months their prayers had been daily raised for *Lieson*, the new doctor. And so, when they knew she had arrived, the whole school and the patients ran, exclaiming: "Lieson has come! Lieson has come!" And they never treated her as a stranger, and, need I add, their strong, loving confidence was never found to have been misplaced.

From the first day of her entrance upon the Kiu-Kiang mission-work, her heart and hands were over-full of care and toil, to the last day. Dr. Bushnell thus writes of her: "Of her life of care and toil in Kiu-Kiang, it is difficult to give an adequate conception. Miss Delia Howe was sick; the Chinese were sick and dying on every side; and, though we did not mean to overburden

her, necessity threw every heavy burden on her willing shoulders. By Fall, her chronic bronchitis had returned on account of her frequent exposure to the night air in nursing the sick. * * * She treated from twenty to seventy dispensary patients a day, putting up all their prescriptions with her own hands, and besides looking up hospital cases and making out visits. From September, 1881, to the latter part of April, 1882, she gave out over 3,000 prescriptions, entertained over 100 patients in empty rooms of houses—for we had no hospital-building—made many visits to our patients, studied several hours daily at the Chinese language, and spent the evenings reading medicine. On Sabbath she taught a class in Sunday-school, and helped in the religious work of the mission as far as her meagre knowledge of the language would permit. The one exclamation of the Chinese on every side was: 'She is so kind to us.' No hasty word, no impatient gesture, ever marred her loving relation with the people she came to teach and save. She won the affection of the little children in a wonderful manner. Though a comparative stranger to their language, and only able to converse in a few broken sentences, she was no stranger to them."

But Lieson failed more and more in health, and the great grief of her life looked her full in the face, saying: "You must leave your beloved Chinese for America." It was hard to leave a field so white for harvest, the laborers so few; but it was inevitable, and she sadly, yet hopefully, looked toward America for restoring health that would enable her to return to her Chinese.

Two years of the tenderest care, in the sunny atmosphere of Colorado, could not restore our dear doctor.

Wasting disease, great weakness, pain and suffering marked these two years; but they were more clearly marked by resigdation, patience, animated love, and heroic trust in the Divine Hand that was leading her and molding her for heavenly mansions. "I could not have done without this long sickness," she said. "I know Jesus better for it—oh, so much better! He's with me all the time!" "In the night-season I praise Him for

His goodnes and the rich communion He gives me with Himself, taking all my care." "And even my many hardships I do not regret. God has had an all-wise reason for it all. And when He lets me see Him face to face, I fully believe I shall know why it has been so." To a nature so unselfish as hers, longing to spend and be spent for the perishing, it was a hard lesson to learn to lie still and wait; but she learned fully to say: "Thy will be done in me. If it is His will I go home, that is just what I want to do." But she expected He would raise her up, and with beaming face she said, the day before she parted from us: "God is going to make me well and let me go to China; and I am going to work for Him, beside which all my former work was mere play!" Oh, rich devotion! beautiful love! What an alabaster box broken for Jesus! What fragrance filling all the house! I love to think of that two years of prayer for lost China while she lay wasting with disease. Who can measure its power on the coming of God's kingdom among China's millions?—or the momentum this rich, consecrated life has added to the forces of our Woman's Foreign Missionary Society?

She came down to life's close full of deeds, if not full of years. Who shall say her life-work was not done—nobly, bravely done?

If, indeed, "we live in deeds, not in years, in heart-throbs, not in figures on a dial," and "he lives longest who lives best," truly her life was long, and grand, victorious, complete; truly our beloved fellow-comrade was ripe for laying off the armor of toil for the pure robes of heavenly rest; ready for the cohort of angels, which seemed to fill her room, waiting to usher her glad, freed spirit into the presence of her Jesus, the King Eternal!

So, she sleeps in Him! April, 23, 1884, marked her latest breathings of the earth-life, and the dawn of the heavenly.

—From a paper prepared by Mrs. H. M. Shattuck.

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